

*The Law established by the Faith of Christ.*

A

S E R M O N,

PREACHED AT

PROVIDENCE CHAPEL,

On the FIRST DAY of JANUARY, 1786,

BY

WILLIAM HUNTINGTON, S.S.

MINISTER OF THE GOSPEL

AT PROVIDENCE CHAPEL, LITTLE TITCHFIELD-STREET;

AT MONKWEEL-STREET CHAPEL, IN THE CITY;

AND AT RICHMOND, IN SURREY.

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THE SECOND EDITION.

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*For Moses of old time hath in every city them that preach him.*

Acts xv. 21.

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TO THE  
Congregations at PROVIDENCE CHA-  
PEL, MONKWELL-STREET, and at  
RICHMOND in SURREY.

*Dear Brethren and Sisters in Christ,*

**G**RACE and peace be multiplied.—I here send you what you desired, which I hope will be acceptable, after a long and impatient waiting for it; it was a multiplicity of engagements that made the wheels of it drag so heavily, or else I should have been with you before now; besides, a part of the subject being a matter of much debate, it took me the more time in laying all to the rule; that as there was nothing crooked or perverse intended, so nothing crooked or perverse may appear. Putting the discourse since delivered from Rom. viii. 3, 4. as a supplement to this, would look too much like a garment of linen and woollen together; yet to oblige you, I have scattered here and there a little, some in the *warp*, and some in the *woof*, that

it might come out *all of a piece*. May the Lord give you eyes to see for yourselves; and as it contains what I believe to be real gospel, and what some call dangerous errors, I hope you will try it by the same rule that I did; and if it lies streight with that, may the promised blessings attend it, and the readers of it. *As many as walk according to this rule, mercy on them, and peace, and upon the Israel of God.*

Amen, says thy willing servant to command,

WILLIAM HUNTINGTON.

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# S E R M O N,

From ROMANS iii. 31.

*Do we then make void the law through faith? God forbid: yea, we establish the law.*

THE apostle having been slanderously reported, for preaching up *free-grace*, and unconditional salvation through faith in Christ, endeavours to vindicate his evangelical doctrine against their false charge, and to stop the mouths of his legal accusers.—He insisted upon it, that the truth of God had abounded to the glory of God by his ministry,—whether he was a true preacher, or a false one;—*and as the truth of God had abounded to God's glory by him, he ought not to have been judged as a sinner.*

His accusers called him a *liar*, and his doctrine of *free-grace* a *lie*; and others had avouched, that he was such an enemy to good works, that he even preached up wickedness—and these were the words that they affirmed he dropped—“*Let us do evil that good may come.*” Paul on the other



hand insisted on it, that if he was a liar, and his doctrine of free-grace a *lie*, that he had *lied to the glory of God*; and that the *truth of God had abounded by his lie*—which is not very likely, that the truth of God should be abundantly manifested, and its power displayed in the destruction of false doctrine, and subjecting sinners to gospel obedience, so as for God to get a tribute of glory from the recipients of his doctrine, while Paul the minister of it preached nothing but lies. As though Paul would say, Let my doctrine be *lies* or *truth*, God owns it, blesses it, sets his seal to it, and gets glory by it,—and as God is glorified, and truth to sinners abundantly manifested; you ought to be silent, and do nothing rashly: for certainly God can get no glory by your slander, noise, and tumult. Paul, finding these advocates for the law carried on all their storm of raillery, lying, and rage, in the behalf of good works, brings forth the sentence of the law, and its execution against them, and declares it *just: for if the truth of God hath more abounded through my lie unto his glory; why am I also judged as a sinner? and not rather, as we be slanderously reported, and as some affirm that we say “Let us do evil that good may come?” whose damnation is just, ver. 8.*

If this be the case, says Paul, then we are all on a level: for we have before proved, that both Jews and Gentiles are all under sin; and if we are all in one state, why am I called, instructed, sanctified, and sent to preach? I am sent to preach, it  
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is plain, because the truth of God hath abounded to his glory by my doctrine; and if I and my fellow-labourers preach up evil works that good may come of them, what are we better than they?—If there is no difference (made by grace) between us—why doth God get glory by us, and we get reproach by you?

The apostle refers to the Psalms, and brings the declaration from heaven, to confirm his own doctrine, and to stop their mouth, from 10th ver. to the 18th, and then applies it to them, as the voice of the law, which they contended for.—*Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God,* ver. 19. Paul still sticks to his text, and declares that the *knowledge of sin is by the law*: but that justification comes from another quarter, ver. 20. *namely, the righteousness of God, which without the law is manifested*; and this is no new doctrine: for it is witnessed both by the law and the prophets—even the righteousness which God the Saviour wrought out, and which God the Father accepted, and imputes to the believer in Jesus Christ, ver. 22. This method of justifying a sinner by the righteousness of Christ, is to the glory of free grace, and without any injury done to either law or justice, because it comes through the redemption that is in Christ Jesus, whom God hath set forth to magnify the law, satisfy justice, appease the wrath of God, and make reconcilia-

tion between God and sinners. And as the law is made honourable by Christ's life, and justice satisfied by his death, and the curse of the law fully executed on him, as the sinner's surety, God appears still just to his law, and faithful to his threatening, as well as to his promise—free grace is exalted, and the sinner is brought in debtor to that, and saved freely *by it*. So God appears strictly just, and yet the justifier of him which believeth in Jesus, ver. 25, 26. Now if all have sinned, and by the law is the knowledge of it, and all by that law are brought in guilty before God; for all have sinned, and so come short of the glory of God—and if the sinner is justified by free grace, through the redemption and mediation of another; *where is boasting then? It is excluded. By what law? Of Works? Nay*, for the work-monger is always the proudest man, 1 Tim. vi. 4. the most judicially blind, John ix. 40. the greatest boaster, Ps. xciv. 4. the most like the devil, 1 Tim. iii. 6. and the farthest from the kingdom of God, Matt. xxi. 31. Nay, boasting is excluded by the spiritual law of wonder-working faith, that works a sinner out of himself into God his Saviour, and leads him to make his boast of *him* all the day long. Whatever maketh a man rich, healthy, happy, glorious, and affords him long life, he is sure to boast of.—Grace makes him spiritually rich, Rev. ii. 9. healthy, Ps. lxxvii. 2. happy, Prov. iii. 13. glorious, Isa. lx. 1. and affords him *everlasting life*, without any regard to his



his deeds as a procuring, or meritorious cause thereof. *Therefore we conclude that a man is justified by faith, without the deeds of the law*, ver. 28. But perhaps you set yourselves up on the account of your being Jews, and having been circumcised—this is but a refuge of lies. *Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also*, ver. 29. Your circumcision will not justify you before God, without faith, nor shall the uncircumcision of the Gentiles condemn them, if they believe in Jesus; *seeing it is one God who shall justify the circumcision by faith, and the uncircumcision through faith*, ver. 30.

Now I suppose you will run off, and declare, that we give a loose rein to all sin, corrupt the morals of the people, make void the holy law of God, and destroy all good works, by preaching free grace, and free justification by faith in Christ Jesus.

But stop, do not conclude too hastily—we do not injure, nor make void the law through faith—God forbid: it is established this way and no other. *Do we then make void the law through faith? God forbid: yea, we establish the law*, ver. 31.

Having introduced my text, I wish you to be attentive, while I offer my thoughts under the following heads:

1. What the law is, and the lawful use of it.
2. What it can, and what it cannot do.
3. What we may understand by faith.
4. Prove that faith establishes the law, and how.
5. Shew

5. Shew who those are who make void the law.

6. Make a modest enquiry whether the law of itself, exclusive of the promise, be a sufficient and a scriptural rule for the real Christian's life, walk, and conversation.

And lastly, whether setting the law perpetually before all ranks of Christians as a rule of life, can with propriety be called speaking the language, or doing the work of an evangelist.

First, What are we to understand by the law of God? I understand (the decalogue, or) the ten commandments by it; that which the Lord gave in the twentieth chapter of Exodus, and which are repeated again by Moses in the fifth of Deuteronomy, "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more," Deut. v. 22. This decalogue is the main root from which all other trunks and branches were drawn by Moses and the prophets. These words were written on two tables of stone, and put in the ark, as God's everlasting testimony against all sin and sinners; hence the ark is called the ark of the testimony; and to this testimony the tribes went up.

2dly, The law shadows forth many of the perfections of God; and it is a revelation of a great part of his mind and will, shewing what he willeth, and what he willeth not. Though it can-

not in the strictest sense be called a revelation of all the mind and will of God; for the mystery of his will to be made known touching the way of life in Christ, is brought to light through the gospel. A revelation of God the law certainly is; as many of his glorious perfections shine therein; hence the *ministration of death* is said to be *glorious*.

The holiness of God appears in the law—the law is *holy*; and that perfection shining as a comet in the law, discovers our filthiness; and hence our enmity rises against both the law and the law-giver: *the carnal mind is enmity against God; it is not subject to his law, neither indeed can be*.

The goodness of God appears in it—the law is *good*; because it commends nothing but what we know to be really good, and forbids nothing but what we know to be evil; therefore *it works death in us by that which is good*, insomuch that our evil consciences will commend it. *If our unrighteousness commend the righteousness of God, is God unrighteous who taketh vengeance?* Rom. iii. 5. The justice of God appears in the law—the *commandment is just*, Rom. vii. 12. We see his displeasure revealed against all sin, and his everlasting wrath against all sinners, and not a single ground of hope to be found in the law of commandments that he will ever hold any guiltless who transgress the same; nor is there the least ground of hope in all the book of God that any one part thereof



thereof will ever be altered or repealed; and consequently no mercy for them that die under its curse—*go ye cursed into everlasting punishment.*

The immutability of God appears in the law—*God is of one mind, and none can turn him.* This appears, if we consider the law as a revelation of wrath; the wrath of God is revealed against all ungodliness and unrighteousness of men, Rom. i. 18. which wrath is called *unmixed wine*, poured out into the cup of his indignation; which will be the portion of the wicked for ever, Mal. i. 4.

When Justice put that cup into the hands of our blessed Surety, the human nature shuddered at it, and the Saviour, with a three-fold petition, cried, *If it be possible, let this cup pass from me*—but the removal of it could not be complied with. *God spared not his own Son*; and if he spared not his own Son, will he spare the sinner that dies under the law? Here Justice appeared in all her inflexibility—the law-giver and the law in their immutability, and the weight of wrath in all its dreadful appearance—sin in its just demerit—the malice of sinners in all their insensibility and cruelty; and the dear Redeemer in the highest act of unparalleled obedience.

The eternity of God appears in the law; the transgressors of it *shall go away into everlasting punishment*, Matt. xxv. 46.

I know some of our troublers of Israel, who pretend to be famous Hebreians and Grecians,  
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to support the new doctrines of a gaol-delivery for the damned in hell tell us, that *eternal* and *everlasting* in the original languages have a limited sense; but I have found none so daring as to affirm that it admits of a limited sense when applied to the *eternity* of Jehovah, or to the *eternal* happiness of the saints, Let this be granted, and the eternity of God will appear in the law. It is proved that the law is expressive of many of the glorious perfections of God, which shine conspicuously in it. Hence it is said to be glorious. And let such gentlemen hope for a gaol-delivery for the damned, and try when they come there, if the *abuse* of goodness, the *contempt* of glory, the displeasure of a slighted God, scorned justice, *derided* immutability by a *false hope* in a mutable law and law-giver, do not to all eternity flash in the faces, and recoil on the consciences of all who die under the curse of that dreadful law. In the above sense, God, as an injured and offended Being, will ever visit unpardonable transgressors with the dreadful stripes of his iron rod. *If I go down into bell, thou art there also*; and the damned shall surely come out, when the immutable Jehovah admits of a change; but not till then.

If God can fail in his law, he must fail in himself; and if one perfection can be changed, so may all. *But let God be true*, says the Holy Ghost, and then we shall be able to agree with the same Spirit, with respect to the law. *Thy law is the truth.*

*truth.* Having given a brief description of the law, I now pass on to treat of the second branch of this head, namely, of the lawful use of it.

*The law is good, if a man use it lawfully, 1 Tim. i. 8.* It is lawful to sound God's dreadful alarm from it, in order to batter down the daubed wall of self-righteousness, and the false peace that attends it, Ezek. xii. 10. This was prefigured, by throwing down the wall of Jericho by the sound of rams horns.

The *spirituality of the law* is to be insisted on; the law is of the same divine nature as the law-giver. *The law is spiritual, but the sinner is carnal, sold under sin.* When the law is enforced in its spiritual meaning, and its spiritual demands discovered, the conscience of the sinner is laid open, his sin is exposed, and he appears under an awful arrest. *When the commandment came, sin revived, and all manner of concupiscence appeared.* By the law is the knowledge of sin; *for I had not known lust, except the law had said, thou shalt not covet.* Rom. vii.

The *goodness of the law*, the *immutability*, the *eternity* of it, and its unlimited demands, ought to be insisted on, in order to execute all legal hopes in a killing covenant; and to drive the sinner out of all his false holds and refuges of lies, by proving, that *as many as are of the works of it, are under the curse of it*, Gal. iii. 10. and dying under it, they must rise under it, and be condemned by it; for *heaven and earth shall pass away*



*away before one jot or tittle of the law shall fail,* Matt. v. 18. The law will deliver every transgressor that is found under it *up to the judge*, and bring him to an account *for every idle word*; and the judge is bound by the immutable ties of truth and righteousness to deliver the criminal up to *vindictive justice*, and eternal justice will see the eternal sentence of the law eternally executed. The law, therefore, is lawfully used, when it is faithfully preached in its spiritual meaning to them that are under it; that the mouth of boasting may be stopped, and the sinner brought in guilty before God; for the language of the law is directed to all self-righteous souls that seek to be justified by it; *for we know that what things soever the law saith, it saith to them who are under the law*, Rom. iii. 19. A gospel minister may gospelize any part of the law, and set it, disarmed of its curse and condemning power, in the heart of Christ, in a beautiful light before the eyes of a real christian, and yet do the work of an evangelist: for instance, the law says, *And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us*, Deut. vi. 25. I may warrantably declare that the law of God allows of a *surety*, and that Christ, as a surety, has *magnified that law, and made it honourable*, Isa, xlii. 21. which law has been broken by all the human race (infants not excepted), as appears by comparing these scriptures

tures together: *the law is perfect, converting the soul*, Psalm xix. 7. *In sin was I shapen, and in iniquity did my mother conceive me*, Psalm li. 5. *Who can bring a clean thing out of an unclean? not one*, Job xiv. 4. Hence *Death reigned from Adam to Moses over them* [infants included] who had never sinned after the similitude, or in the [practical] manner of *Adam's transgression*. Where-ever death reigns, sin enthrones him, either by imputation, original guilt, or actual transgression. *Sin entered, and Death by Sin, and so Death passed upon all men, for all have sinned*, Rom. v. 12.

But now the *righteousness of God without the law is manifested, being witnessed by the law and the prophets*; even the righteousness of God [the Father's providing] [of God, the Son's preparing] [and of God, the Holy Ghost's revealing and applying] which is by faith of Jesus Christ, *unto all, and upon all them that believe*, Rom. iii. 21, 22.

I may further add,—that the promised Spirit, as a covenant blessing,—which is promised to all the elect, in Christ Jesus, Isa. lix. 21, is called *the spirit of love, and of a sound mind*, 2 Tim. i. 7. And God's love shed abroad in the heart by the Holy Ghost, is of the same spiritual nature of the law; for the law is fulfilled by real love, Rom. xiii. 8. Thus a christian, who has got an imputed righteousness on him, and a divine love in him, may say to the honour of free grace, *that*  
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*the righteousness of the law is fulfilled in me, who walk not after the flesh but after the Spirit, Rom. viii. 4. For the Spirit testifies of righteousness to the believer,—and he sheds abroad the love of God in the heart of him, which attracts the affections both to God and to the children of God; He who loveth him who begat, loveth him also that is begotten of him;—Love to God and the neighbour, are the two grand hinges on which hangs the ministry of the law and the prophets.*

A gospel minister may further evangelize the law; for instance, the law saith, *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee, Exod. xx. 12.* Now if I prove to a real Christian, that God is his father, John xx. 17. and that the church is his mother, Gal. iv. 26, in a gospel sense, I may likewise warrantably prove, by virtue of a covenant of promise, *that God is his life and the length of his days, Deut. xxx. 20.* and that he will to all eternity be enjoyed by him in *that land which is very far off, Isa. xxxiii. 17,* which the *Lord our God giveth us*: thus a gospel minister may gospelize the whole law, and do the work of an Evangelist, without being charged with binding *grievous burdens on men's shoulders,* instead of teaching them to *cast their burdens on the Lord.*

The reply of some cavillers at God, and enemies to truth is; if Christ hath magnified the law, and by his obedience imputed, God justifies sin-

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ners;



ners; and if Christ, by his death, *satisfied justice*, vanquished death, appeased the wrath of God, and reconciled the elect world to him; what becomes of the doctrine of *forgiveness of sins*,—the gift of life,—the gift of heaven,—and all the doctrines of free grace? If a surety pays a debtor's full debt to a creditor, the debtor comes out of prison by law, and can in no sense whatever be said to be forgiven. This is a corner that the children of this world (*who are wiser in their generation than the children of light*) have drove me into ere now; to which I answer, if a debtor gets a surety himself to pay the whole debt he has contracted, he is not beholden to his creditor, unless it was for trusting of him; but this is not the case between God and us.—When God the great creditor *looked down from heaven* on Adam's insolvent family—he found no surety among us; there was *none righteous, no not one; there was no eye to pity, or hand to help; there was none to stand in the gap*, that when God demanded *could answer a word*; as it is written, when any of the bankrupt company came, and took hold of his brother of the house of his father [Adam] saying, *Thou hast clothing, be thou our ruler, and let this ruin be under thy hand*—he being conscious of his own inability, refused the undertaking with an oath; as every sensible sinner will do, and *sware, saying, I will not be an healer; for in my house is neither bread nor clothing; make me not a ruler of the people*, Isa. iii. 6, 7.

6, 7. This being the outcry of every conscious child of Adam, God was pleased to send us a ruler of his own providing, *whose goings forth have been from of old, yea, from everlasting*, Mic. v. 2.

Now, as the creditor provided the surety, which no law ever obliged a creditor to do, I still insist upon it, that law and justice are fully satisfied,—and yet the doctrines of the forgiveness of sins, and of salvation by grace are fully established. Thus God got full satisfaction, and yet is a *donor*, and we are delivered consistent with law and justice, and yet shall remain to all eternity debtors to free grace. This is a great mystery; but I speak concerning God the creditor, and his dear Son the surety; both being equally wronged and injured by the whole race of debtors.

It is true, Moses at times, and *Phineas* too, have stood in the gap; but the first representing Christ as the mediator, and the second representing him as a priest, they could close up no breach, but as a divine appointment substituted them in proxy for Christ. And when all these types failed, the creditor soon made an awful seizure, crying out, *There is none to stand before me to make up the breach*; and it grew so wide at last that Noah, Daniel and Job could not have interceded with justice for one transgressor of the law, *nor could he have delivered either son or daughter*; but only his own soul by his righteousness,—which must be perfect as the law itself is perfect.

I come now to shew what the law can do. The law can *discover sin*; the knowledge of sin is by the law; for I had not known sin but by the law; the law can magnify sin, and make it look as it really is in the sight of God, *that sin by the law may become exceeding sinful*, Rom. vii. 13. It can give sin an advantage over the sinner, *but when the commandment came sin revived; sin taking occasion by the law, wrought in me all manner of concupiscence, deceived me, and by it slew me*. The law can furnish sin with strength, sufficient to deliver the sinner up as a condemned criminal, *holden in the cords of his sin—to avenging justice, and fix sin on his conscience, as a never-dying worm; the strength of sin is the law*, 1 Cor. xv. 56.

The law cannot subdue sin, nor give the sinner any dominion over it; by the first transgression guilt is contracted;—and the *sting of death* is fixed by the law, which is the *ministration of death* to every transgressor.

*Thus the law is weak through the flesh*; not weak in itself, not weak in its accusing, terrifying, binding, and condemning nature. Nor would it be weak in justifying, if a man could obey its commands; but fallen man can give it no obedience; and consequently the law can give man no quarters. *What the law could not do, in that it was weak through the flesh [God hath done] by sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*, Rom. viii. 3.

Satan



Satan keeps his hold under the binding and condemning power of the law; the man that disobeys the precept is bound in the *chains of his transgression* by the law, Isa. xlv. 14, and the devil holds dominion over him, as a condemned criminal, the *prince of the power of the air* [the devil] *the spirit that now worketh in the children of disobedience*, Eph. ii. 2.

The law can furnish the unjustified sinner with an accuser, even in the presence of God: he who was once the mediator of that covenant, is now the accuser of all that seek righteousness by the works of it;—*Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust*, John v. 45. The law can keep an infinite distance between God and the sinner, *sin separates between God and the soul*, Isa. lix. 2. and the law keeps the breach open, and will maintain an infinite distance; and, as a gulph fixed, keep an eternal separation between God and them who die under the sentence of it; hence *the law is said to be against us, and contrary to us*, Col. ii. 14. It is in vain that we look for *Moses to stand in the gap*—he stands there as a mediator no more; *Moses my servant is dead* as a mediator; but still *stands in the gap* that sin has made, as an *accuser* of the self-righteous.

The law is the husband of every soul that is alive to it, and expects life from it, and the law binds such a soul to itself, as a wife is bound to an husband; and such a mystical wife has a just

right by law to all the dreadful inheritance that such a husband possesses, which is the whole magazine of eternal wrath. And if such a sinner in time of trouble offers to catch at Christ, it is deemed an act of adultery, because the first husband is alive; but when the sinner sees the law to be a killing letter, and betakes himself to Christ, he is become dead to the law by the body of Christ, and the soul is no adulteress, though it be married to Jesus, Rom. vii. 2, 3, 4.

The greatest advocates for the letter of the law, are the greatest enemies to the spirit of the gospel. The Saviour's persecutors and murderers, called *themselves Moses's disciples*, John ix. 28, and *they were farther from the kingdom of God than publicans or barlots*. And the worst persecutors of the apostles were those *who were zealous of the law of Moses*, Acts xxi. 20. As the Lord has often led me of late to make distinctions between the law and the gospel, as they are two distinct covenants, some have thought proper to discharge a few arrows from their pulpits at me for it; such ought to take heed and do nothing rashly, lest they bring poor souls just entering the land of promise, back again to Egypt, the way that God has said they shall go no more. God has given me to feel the force and power of both covenants, and I hope he will ever keep me from blending them together. I have narrowly observed several professors, who shewed great regard, and a deal of zeal for the law, who afterwards sunk into the  
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very bowels of Arminianism, and from thence into open profanity. I have been personally acquainted with several of this miserable stamp, and I am much mistaken if their desperate contempt of grace do not fix on them the hardened mark of reprobates. If the power of God is not sufficient to keep a man through faith in Christ, no legal tie will ever do.

2dly, What the law cannot do.

It cannot pardon a sinner; the language of the law is, I will never hold him guiltless that *taketh God's name in vain*: nor can it ever *clear the guilty* by any means whatsoever: all the sacrifices that were offered under it, never made any *person clean touching his conscience*, Heb. ix. 9.

The law cannot make any allowance either for giddy youth, or doating age; either for habitual infirmities, or violent temptations. "He that offends in one point is guilty of all,—and heaven and earth shall pass away before one jot or tittle of the law shall fail."

The law cannot quicken or give any life—it is the ministration of death and condemnation, 2 Cor. iii. 7, 8, 9—and every soul that is under it, *is twice dead*—he is under the sentence denounced against Adam, he was born dead and under the curse of the law denounced against every transgressor. And such an one is exposed to its eternal sentence, unless free grace should reach him. *Had there been a law given that could have*



given life, verily righteousness would have been by that law, Gal. iii. 21. I know the law saith, *He that doth these things shall live in them.* But I much question, whether "Eternal life in glory," be meant in this conditional promise, as a blessing to be earned by works. Adam had no promise but an earthly paradise, and the enjoyment of that dominion which God had given him while he continued obedient; he had no promise of eternal life and glory in heaven for his obedience. It is true, Jesus Christ *lived in his merit*; and no wonder when he was *the Lord of Life and Glory*, the quickening spirit, the resurrection, and eternal life itself.

But let that be as it may, his human nature was not left without a promise of life; whether this promise was the conditional promise of the law or an absolute promise of the better covenant, I shall not stand to enquire; but I think it was the latter. The promise is this: *For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and shew him my salvation,* Psalm xci. 11—16.

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As I can find no such promises as the above in the law; I take it for granted that they are the unconditional promises which belong to the better covenant, and applicable enough to Christ, to whom the promises were made, and in whom they are all, yea and amen; and in him (as our blessed head) *they are sure to all the seed*, Rom. iv. 16. The Saviour, speaking as the son of man, intimates as much, to the honour and glory of the Father. *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me*, John vi. 57. I do not perceive any thing in the above assertions dishonourable to the Saviour, or to his merit; but contrariwise. If we consider that Christ's human nature was *spotless*, "sanctified and sent into the world;" in which dwelleth the second person in the ever-blessed Trinity, *who is God over all*, in union with God the Father, and in essence one with him, John x. 30. furnished with all the seven-fold graces, gifts, and blessings of the Holy Ghost, Isa. xi. 2. all grace poured into his lips, Psalm xlv. 2. all *judgment and power* committed to him, all the *riches of wisdom and knowledge* treasured up in him, Col. ii. 3. a promise of life and glory set before him, Psalm xci. 11. and God the Father helping, Psalm xxii. 11. and justifying him; his righteousness must be an everlasting righteousness indeed, sufficient to justify all the world, if God were pleased to impute it to them: and surely those can never escape the damnation of hell,

hell, that call it imputed nonſenſe, if they die under the perilous guilt of ſuch daring contempt of the Son of God.

The law cannot juſtify any man that is of the works of it, let him try his utmoſt: he is a debtor to do the whole commands of the law who works for life; and nothing leſs than a perfect, ſpiritual, and perpetual obedience will do to juſtify him who cleaves to it. "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs," Rom. iv. 4, 5.

Can the law bring a ſinner to Chriſt for life and ſalvation? No; it can deliver a ſinner up to Chriſt as the judge of quick and dead; "Agree, ſays the Lord, with thine adverſary quickly, leſt he haul thee to the judge."

You will reply and ſay, Yes; the law can bring us to Chriſt for ſalvation; as it is written, *wherefore the law was our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith*, Gal. iii. 24. The words [to bring us] are in italicks, as a ſupplement; and I think they were neither expreſſed nor uſed in the original copy; and it is plain that thoſe who put theſe words in have made that text contradict the Saviour, who hath twice declared, *that no man can come to him, except the Father which hath ſent him draw him*, John vi. 44. 65. *No man can come unto me, except it were given him of my father.* This drawing and  
this



this giving belongs to another covenant. Thus the comer to Christ is drawn *of the Father*—drawn by the cord of everlasting love, Jer. xxxi. 3, as with the bands of a man, Hosea xi. 4. But there is nothing drawing in the law of commandments, God knows; it hardly tells us to run for help, much less brings us to Christ. It is the voice of grace that tells us to *flee from the wrath to come*.

When the law was delivered on mount Sinai, there was bounds set round the mount, to keep the people from approaching the law-giver; and to this day, they that stick the closest to the law are the farthest from God. If any law can bring a sinner to Christ, it is the ceremonial law, for that represents Christ Jesus in almost every part; and as Milton observes, Israel was trained up under it, “unto a better covenant, disciplined from shadowy types to truth, agreeable to John i. 17. from flesh to spirit, from impositions of strict laws to large acceptance of free grace, from servile fear to filial;” and so they were taught, says the learned author, to know that law was given on purpose to “evince their natural depravity, by stirring up sin against law to fight, that when they saw that the law could discover sin, but not remove, save by those shadowy expiations weak, the blood of bulls and goats,—they might conclude some blood more precious must be paid for man, just for unjust, that in such righteousness to them by faith im-  
3  
puted,

puted, they might find justification towards God and peace of conscience, which the law cannot give, nor man the moral part perform, and not performing cannot live, so law appears imperfect." The learned author intimates, that they were shadowy types that led to truth, *grace and truth came by Jesus Christ*; and I think that sacrifices, which he calls "shadowy expiations weak," were the most likely to bring Israel to "conclude that some blood more precious must be paid for man, &c."

However, if it can be proved that the moral law is sufficient to bring a sinner to Christ, I have no objection to it. But this I know, it was a powerful voice from heaven (and the words of that voice are not to be found in the law of commandments), that brought me to Christ.—And I believe I felt as much of the law's condemning power as any mortal living, excepting none; and instead of bringing me to Christ, it brought me to wish that there was no God, no judgment to come, no future reckoning, no eternal existence for my soul hereafter; and finally, to wish I had been a beast.

I know some now who are in black despair under the law, and can describe the law in all its dreadful demands and fiery indignation, with as much sensation as any gospel minister in England, and yet it has not brought them to Christ, nor do I believe that it ever will; the spirit of faith must work a confidence in the mind before  
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the sinner comes to God by Christ. It is faith that is the moving foot; *he that comes to God, must believe that he is, and that he is a rewarder of all them that diligently seek him*, Heb. xi. 6. And this faith is always accompanied with the Lord's revealed arm, *Who hath believed our report, and to whom is the arm of the Lord revealed?* Isaiah liii. 1. No coming after the Saviour till this is the case; *as many as were ordained to eternal life believed*, Acts xiii. 48. And all will agree, that unbelief is a departing from God, Heb. iii. 12. and that faith is coming to him; *and the law is not of faith, but the man that doth them shall live in them*, Gal. iii. 12. It is easy to prove that all the *drawing, bringing, and coming to Christ*, lies in unconditional promises, which promises must belong to the better covenant, called the *covenant of promise*, Eph. ii. 12.

Thus it appears that the law cannot give life, nor justify the sinner, nor lead him or bring him to Christ; but if any are contentious, and will have it that by the law's conditional promise of life, eternal life in glory is meant, it is plain that the law promised what it cannot perform; *for if there had been a law that could have given life, verily righteousness should have come by that law*; but as it does not, I chuse not to frustrate the grace of God; *for if righteousness come by the law, then Christ is dead in vain*, Gal. ii. 21. But if only temporal life be intended in the law's promise, agreeable to the first commandment with promise, which  
is,



is, *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee*, then, according to David's account, it is but a poor life at best that the law promises; *the days of man are threescore years and ten, and if by reason of strength he come to fourscore years, then is his strength but labour and sorrow*: And labour and sorrow are of so little value to a soul that desires to be with Christ, that it is hardly worth his while to contend for it.

It appears plain to me, that that man who has felt most of the law's severity will handle it the most *lawfully*; and he that is a stranger to the errors of the law, knows the least of the sweetness of the gospel; he that is muddy in the gospel, is the same in the law. The brightest evangelist is the best law preacher, as appears by the doctrine of our dear Redeemer, who preached the gospel with such clearness as none can, and the law in such a light as none ever did. Therefore he that legally sticks to the law, is sure to obscure the gospel; and the greatest advocates in pretension for the law, are the greatest enemies to the liberty of the gospel, and the vilest blasphemers of God; witness our *British Pope*, I mean the *Arminian Leader*, who in show and pretence is the greatest advocate for the law in all the island of Great Britain. And I think I can defy all the annals of earth and hell to produce such dreadful blasphemy as he has taught

taught and published. Produce one monster of a professor, not excluding Cain, that has called the *everlasting righteousness of the Son of God* "imputed nonsense," and the decree of God "a horrible decree," and the doctrines of election and predestination "the Devil's law." I defy you all to produce me such blasphemy from any creature, either men or devils, till our present legal advocate appeared. We all know that God's decree of predestination was settled from all eternity, before there was any devil at all; therefore it could not be any law of his. Had he laid by his doctrine of *fleshly perfection*, and called the corruptions of the Christian's heart, (*that wars against the law of his mind*) "the devil's law," he would have been in the right; for the devil's law it certainly is, or else it would never war against the law of God, which is written in the Christian's mind; and it is plain that the devil put it there at first, Gen. iii. 4. and labours to maintain its authority now, even in the best of saints, and in the rays of the brightest light that ever shone on a child of God, Rom. vii. 22, 23.

It appears plain, that the law cannot give spiritual, temporal, nor eternal life; nor can the law keep any sort of life sure to the Christian; "for the life that now is, and that which is to come," lays in a promise; nor is a Christian to live under the law, as a covenant of works, nor shall sin have dominion over them that refuse thus to live; for  
such

such are "not under the law, but under grace;" nor are they to serve God in that *legal yoke*, which none can bear, but to take *Christ's yoke upon them*, and "serve God in the newness of the spirit, and not in the oldness of the letter."

Nor is the real saint commanded to keep the law of Moses perpetually before his eyes; he is to *set God always before his face, that he may be at his hand* in every time of danger, so *that he may not be greatly moved*. Thus Paul sets us a race to run, and tells us to "run it, looking to Jesus the author and finisher of our faith." And as God has promised "to keep that man in perfect peace whose mind is stayed on him, and has commanded every believer to walk in Christ Jesus the Lord as he has received him," I believe those Christians who take him as he has revealed himself to them, "the way, the truth, and the life," will be found the best observers of the law in the end; unless we suppose that *union* with Christ, and a sense of pardoning love, destroys good works. However, as the Lord is the root and stock of every real Christian, union and communion with him is the only way "for the tree to be made good;" and Truth has said, that "if the tree be good, the fruit will be good also."

I now pass on to shew what we may understand by faith.

By faith we may understand four things.

Firstly,



Firstly, The object of faith.

Secondly, The doctrines of faith.

Thirdly, The grace of faith. And,

Fourthly, The life of faith.

First, The object of faith.

The unity of the divine essence is the grand object of faith, there is one God.—“Hear, O Israel! the Lord thy God is one Lord.” A plurality of persons in the Godhead, is an object of faith also.”—“There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.” 1 John v. 7. The nearest person to our faith is the Saviour;—for it is “by him that we believe in God.” 1 Peter i. 21. And again—“Ye believe in God, believe also in me,” as the way to him. As we are baptized in the name of the Holy Ghost, as well as in the name of the Father and the Son, Mark xvi. 16.—so are we *bleſſed* in the name of the Holy Ghost, as well as in the name of the Father and the Son; “The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all.” The distinct personality and essential divinity of the Holy Ghost is clearly asserted in the book of God, and therefore the plurality of persons in the Godhead must be credited and acknowledged by every real believer, as the object of faith; there is no “coming to the FULL ASSURANCE of understanding until we acknowledge the mys-

tery of God, and of the Father and of Christ," Col. ii. 2.

2dly, By faith we may understand the doctrines of faith, which the apostle calls faith—*only they had heard that he who persecuted us in times past now preached the faith which once he destroyed*, Gal. i. 23.—which I take to be meant of the doctrines which he preached; the doctrines of faith are too numerous for all to be inserted here. The main and most essential points are the *doctrine of the Trinity* before mentioned; the doctrine of election and predestination to life, which are always revealed to real faith; hence faith is called, by way of distinction, *the faith of God's elect*, Tit. i. 1. because it is never found but in the elect of God;—and because real faith lays hold on the doctrines of election, which false faith calls a horrible decree.

The doctrine of particular redemption is a doctrine of faith. Faith overcomes the frowns, the smiles, the rage, the vanities, the false religion of the world, and the god of this world; "this is the victory that overcometh the world, even our faith,"—and faith does this BY THE BLOOD of the Lamb. The doctrine of free justification by an imputed righteousness is a doctrine of faith; hence imputed righteousness is called by way of distinction, "the righteousness of faith," Rom. iv. 11, Rom. x. 6.

The doctrine of effectual *grace* changing and renewing the soul, is a doctrine of faith, for

every real believer is thus renewed in his measure; the final perseverance of the saints is a doctrine of faith, hence the christian is said to be kept by the power of God through faith to salvation, 1 Pet. i. 5. The grace of faith may be implied in my text.

As a most valuable blessing given of God, Eph. ii. 8. and a choice fruit of the Holy Ghost, Gal. v. 22. and is secured to every chosen sheep of Christ and none else; "ye believe not because ye are not of my sheep, as I said unto you, John x. 26; but those who were ordained to eternal life were also ordained to *"live by faith,"* for as many as were ordained to eternal life believed."

The life and feats of faith may be implied in my text as it is a grace that God highly honours, "all things are possible to him that believeth;" and it is a grace that highly honours God by giving all the glory to him; Abraham "was strong in faith, giving glory to God." It is a grace that attends every prevalent petition, and without it all prayer is vain; it is a grace that God is well pleased with; "without faith it is impossible to please God." It is a grace that receives all supplies from the Saviour's fulness, hence we are said to "live by the faith of the Son of God;" it is a grace that gives the Saviour a comfortable residence, a dwelling in the heart, because it works by love to him, "that Christ may dwell in your hearts by faith;" faith is said to be "the sub-



stance of things hoped for and the evidence of things not seen," Heb. xi. 1. Our present and eternal portion is said to lie in it; "hath not God chosen the poor of this world, rich in faith?" In short, it is a grace that "purifies the heart," that "works by love," that "overcomes the world—it has subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight all the armies of the aliens." 'It is a grace that empties the creature, a grace that as a strong hand lays hold of Christ, as an eye it looks to Christ, as a mouth it feeds on Christ, and brings every supply from Christ.—And the business of it is to honour God, and feed the soul; *righteousness and strength, light and life, peace and joy*;—the blessings necessary for this life, and the glory of the next are promised to gospel faith. And it is a grace that will always shew itself by its fruits, without a person's "sounding his own trumpet before him as the hypocrites do."

I go on to prove, that by preaching of faith, we establish the law, and how.

First, By preaching the grand *satisfaction of Christ*, we prove that the law is *obeyed, magnified, and made honourable* by one who is *EQUAL* to the *law-giver*, and consequently equal to the law, [Christ] *thought it no robbery to be equal with God, yet took on him the form of a servant, and became*  
*obedient*

*obedient* [from his birth unto his death] *even the death of the cross*, Phil. ii. ver. 6, 7, 8. By Christ's life the law *was made honourable*, and by his death, Justice got his utmost demands; and *truth* with respect to all the promises and shadows which went before concerning Christ and salvation by him, was fully cleared; and God's honour, which was much injured by every transgressor, was restored to its lustre and glory, by the perfect obedience of his Son; and a glorious way was opened for mercy to reign triumphant to the honour of justice.

Is the law *glorious, holy, just, good, spiritual, true, and eternal*? Let it be so. Christ is the *express image of the Father's person, and the brightness of his glory*. Is the law *holy*? Christ is the *holy one*. Is the law *just*? Christ is the *just one*. Is the law *good*? Christ is the *good shepherd*. Is the law *spiritual*? Christ is the *Lord from heaven, the quickening spirit; yea, the resurrection and the life*. Is the law *true*? Christ is the *true God and eternal life*. Is the law *eternal*? Christ is the *Alpha and Omega, the first and the last*. Does the law say thou shalt fear thy God? here is a servant on whom the spirit of the fear of the Lord rested. Does it say thou shalt love the Lord thy God with all thy heart? Here is a person that is *really God, and God is love*; does the law say, thou shalt be *holy, for I the Lord thy God am holy*? here is one that is *holy as God, holy as man, and holy as Godman, who was born a*

*holy thing*, never conceived an *unholy* thought, never spoke an *unholy* word, nor made an *unholy* slip with his feet; *which of you convinceth me of sin; and if I speak the truth, why do ye not believe me?* The devil himself justified him when he said, *I know thee who thou art, the holy One of God*; Judas justified him also when he said, *I have sinned against innocent blood*; Pilot justified him when he "washed his hands and said, I am innocent of the blood of this just person, see ye to it." His wife justified him when she said, "have thou nothing to do with that just person, for I have suffered many things this night in a dream because of him;" the company of murderers justified him when "they smote on their breasts, and said, Truly this was the Son of God." The soldiers justified him, when they declared the "angels from heaven had rolled away the stone and sat upon it;" and the rulers justified him when they said, "Take this money and say that his disciples came by night and stole him away; and if this comes to the governor's ears, we will persuade him, and secure you;" God the Father justified him by *raising him from the dead*, and us with him; God the Holy Ghost justifies him by *testifying of his resurrection*, and of his righteousness to every believer; and the Saviour justified himself by confounding every false witness at his trial, and striking his adversaries to the ground when they came to take him; (to fulfil the words of the Psalmist) *when they came to eat up my flesh they stumbled and fell.*

When



When the divine Lawgiver saw such a wonderful person and such a wonderful obedience, every perfection of Deity harmonized and proclaimed infinite satisfaction. JUSTICE says, "by the blood of thy covenant I will send forth the prisoners out of the pit wherein is no water," and "that I am faithful and just to forgive sins and to cleanse them from all unrighteousness," 1 John i. 9. While the LAW says, Get a perfect righteousness, and I will never condemn thee; my business is, "to condemn the wicked, to bring his wickedness upon his own head, but to justify the righteous, to give him according to his righteousness," 2 Chron. vi. 23. HOLINESS says, I am the "Lord that sanctify you," Lev. xx. 8. VERITY says, "receive the truth, and the truth shall make you free," John viii. 32. LIGHT says, I will "shine on those that sit in darkness and in the shadow of death," Luke i. 79. WISDOM says, "I lay up sound wisdom for the righteous." Prov. ii. 7. and "make them wise unto salvation," 2 Tim. iii. 15. PEACE says, I proclaim "peace to him that is afar off, and to him that is near," Isa. lvii. 19. LOVING-KINDNESS says, "I will never leave him nor forsake him," Psalm lxxxix. 33. FAITHFULNESS says, "I will never alter the word that is gone out of my lips; my covenant will I not break, nor suffer my faithfulness to fail." MERCY says, "I will be merciful to whom I will be merciful, and I will be built up for ever," Psal.

lxxxix. 9. OMNIPRESENCE says, "and lo! I am with you always, even to the end of the world," Matt. xxviii. 20.—and OMNIPOTENCE says, "my grace is sufficient for thee, for my strength is made perfect in thy weakness," 2 Cor. ii. 9. LIFE says, "because I live you shall live also," John xiv. 19. ETERNITY says, "Israel shall be saved in the Lord with an everlasting salvation," Isa. xlv. 17. GLORY says, "he raiseth up the beggars from the dunghill, and maketh them to inherit the throne of glory," 1 Sam. ii. 8. And the TRIUNE JEHOVAH says, "they shall be made perfect in one," John xvii. 2, 3.—and be "filled with all the fulness of God," Eph. iii. 19.

Thus we establish the law in the hand of the Lawgiver, to the honour of, and agreeable to the joint declaration of all the perfections of deity; while God justifies the ungodly. God having his law magnified by the Saviour's life, and justice fully satisfied by his death, the Saviour's obedience becomes the honourable basis of a throne of grace; "justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face," Psal. lxxxix. 14. Thus God appears just, both to the precept and to the penalty of the law, even when he justifies a sinner, as it is written, "whom God hath set forth to be a propitiation through faith in his blood, to declare at this time his righteousness [*or justice*] that God might appear just and yet the justifier of him that believeth

believeth in Jesus," Rom. iii. 25. Thus the law is established in the hand of the Lawgiver.

2dly. We establish the law; as [disarmed of its curse, and condemning power] in the heart of THE MEDIATORIAL KING, CHRIST JESUS. When he came to fulfil it he said, "thy law is within my heart," Psalm xl. 8. As the law used to be shut up in the *ark*, which was a true *type* of Christ; Christ having taken the sentence which was *against us*, and "contrary to us, out of the way, nailing it to his cross," Col. ii. 14. Hence the Lord Jesus keeps the magnified and disarmed law in his own heart, and appears both a "just God and a Saviour," inasmuch as he did not save any but at the expence of his blood; "ye are not your own, ye are bought with a price," 1 Cor. vi. 20. Thus the Christian is not without law to God, but "under the law to Christ," 1 Cor. ix. 21.

3dly. We establish the law in the heart of every real child of God, as it is written, "but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people," Jer. xxxi. 33.—and by preaching up an imputed righteousness commensurate to the law; and the *love of God* that fulfils the law; we establish the law as fulfilled in the heart of a Christian. The law says nothing against a *surety*, nothing against an *imputed righteousness*, nor does it



it say any thing against the *love* of God. Hence we conclude with the apostle, that the believer has got the righteousness of Christ on him, and the love of God shed abroad in him; the first being adequate to the law, and the latter the fulfilment of it; we may say in the language of the scripture, "that the righteousness of the law is fulfilled in them, who walk not after the flesh but after the spirit," Rom. viii. 4. Thus the law is established in the heart of every child of God.

4thly. We establish the law in the hand of justice as a covenant of works demanding perfect and perpetual obedience on penalty of damnation of all the unconverted offspring of Adam. And that the law stands in all its divine sanction against every soul that is out of Christ; "as many as are of the works of the law are under the curse of it." Gal. iii. 10. And the just *Judge of all the earth* stands bound by *divine verity* to pass the sentence of the law on all that die under it; "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. Thus the law is established in the hands of justice, and is the immutable basis of a *throne of judgment*; take away the law, and *down comes the throne of judgment*; for *where there is no law, there is no transgression*, and consequently no call for a judge, nor a judgment seat. But God has prepared his throne for judgment. And we affirm, that though Christ has *magnified the law, and made it*  
honour-

*honourable*; yet he never *abolished* it; he fulfilled it, but never repealed it, or made it void in any sense whatever.

5thly. As so many of the glorious attributes of God appear in the law, and that the law is divine and spiritual, so is it eternal also, and established for ever. Therefore they who die under it *as a covenant of works* shall find to their everlasting confusion, that the law shall never *pass away*, that not a *jot or tittle of it shall ever fail*, be repealed, altered, mitigated, or abolished; but the wicked shall go away into eternal punishment. I am credibly informed that the same word [eternal] which fixes the state of the just, fixes also the doom of the damned; let the hypocrite say what he will about a gaol delivery for the damned, Christ declares to every unbeliever, Whither I go ye cannot come, John viii. 21, ye cannot *pass over the gulph* fixed to come from the regions of the dead; verily, verily, *I say unto you, that ye shall by no means come out thence till ye have paid the very last mite*. But lying in a prison never pays debts—much less can the damnation of a sinner, who will *curse his Maker* to all eternity, be *meritorious*. As some *blasphemously assert*, who have of late invented a second *purgatory*, declaring, that after sinners have lain in hell for a certain time, all shall be restored to the divine favour, devils and all; which is hard to account for, because there are some who never were in the divine favour at all;

all; and that the damned shall suffer for a time; after the judgment day, is altogether as strange, when *Christ has sworn that time shall be no more*; the judgment of the wicked and time will both end together; and according to Christ's oath, *time shall be no more*. All beyond time is vast eternity, and if eternity can find a period, then may such a gaol-delivery be. Thus we establish the sentence of the law, the wrath of it, the execution of it, together with all its thundering contents, in every spirit angelic or human, even in hell. *If I go down into hell, thou art there also. Do we make void the law through faith? God forbid; yea, we establish the law.*

6thly. We establish the law before the eyes of every real believer, as a bound that God has fixed, prohibiting all iniquity, at the expence of the rod of his fatherly displeasure. *But if his children forsake my law and walk not in my statutes, then will I visit their sins with the rod, and their iniquity with stripes; nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail,* Psalm lxxxix. 30, 32, 33.

We establish the law in the affections of a real believer, by telling him that the law is now a friend to him, he being in Christ Jesus; the law is kind in allowing the poor debtor a surety; the creditor was kind in sending one; the surety was kind in paying the debt. The law finds no fault with an imputed righteousness; a man being found



found in this, the law cannot condemn him, *Knowing that the law is not made for [to condemn] a righteous man, but for [to condemn] the lawless and disobedient,* 1 Tim. i. 9.

The law is no foe to a debtor who is cleared by a surety; for instance—suppose I owe fifty pounds, and am imprisoned for it, a surety stands forth and pays the debt, and gets a receipt from the creditor: no just creditor will attempt to keep me in prison after payment; so the Christian, when he has got the witness of God in his heart, comes out by law. Thus such a change in affairs makes a terrible law a friend to a prisoner. Again—suppose an innocent person and a murderer are both sworn against as guilty of one and the same crime, when upon fair trial the innocent person is cleared, and the murderer cast; the same law which is an enemy to the murderer, is the friend to the innocent; so here the accusing devil torments both the righteous and the wicked; but in the eyes of law and justice one is found complete in Christ Jesus;—Justice says, *I see no sin in JACOB, nor perverseness in Israel,* Numb. xxiii. 21. But the unjustified person is found in old Adam, under Adam's law, the hater of God and of the godly; Justice says to such, *No MURDERER hath eternal life abiding in him,* 1 John iii. 14. Here the law, which is the adversary to the infidel, is a friend to the believer; and no wonder, when RETRIBUTIVE Justice says, *I am faithful and just to forgive*

give you your sins, and to cleanse you from all unrighteousness, 1 John i. 9.

To be brief; it is a just God, consistent with law and justice, who justifies the ungodly by the imputation of the surety's righteousness. Hence the justified soul sees law and justice, as they are found in the Mediator, both friends to him; and as he has got a righteousness on him that is commensurate with the law's command, the language of his faith is, *With my mind I serve the law of God*. Such a soul knows that love is the fulfilling of the law; and as love is the very soul of the new creature, he can say in an holy triumph, *I delight in the law of God after the inner man*, Rom. vii. 22. And he that walks in faith and love, walks in the commandments of the Lord blameless; nor has such a soul any just cause to be ashamed, having a respect to all the commandments. Thus we establish the law as disarmed of its curse and condemning power (by Christ) before the eyes, and in the affections of every real believer. *Do we then make void the law through faith? God forbid. Yea, we establish the law.*

If the legalist that works for life can get the inheritance, then faith is made void, and the promise of God of none effect, Rom. iv. 14. But is the law against the promises of God? God forbid. Gal. iii. 21. And if preaching of faith overthrows the law, then the law is made void. But do we then make void the law through faith? God forbid, says my text.

Thus

Thus the law is established without any prejudice to the promise;—and faith in the promise is established without any prejudice to the law—I go on to shew who they are who make void the law.

The deist acknowledges no *Saviour*, no *gospel*, no *judgment to come*, consequently no *judge*, and consequently no *law*. He makes void both law and gospel, and calls it a system of *empty priestcraft*.

The *universal lover*, who declares that God never made any man to damn him, but that all will be saved, whether elect or not, by the doctrine of *universal redemption*; he dethrones justice—removes by his damnable heresy the *judgment-seat*, and consequently he leaves the law void of its just possessor, because *justice and judgment are the habitation of God's throne*, Psalm lxxxix. 14. And if justice and judgment be taken away, the just God and the judge must of necessity go also. Thus their doctrine *makes void the law*, and leaves it without its just inhabitant.

The *blind guide*, who tells us that Christ came to give a *remedial law* to mitigate the severity of the decalogue, and to set us an example by his *holy life*, that we might imitate him in his walk, and be able to keep this *mild law*; the decalogue being too severe, the Saviour came to soften the matter. Thus he makes *void the law*, by setting up one of his own contriving.

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And those that tell us *that good works are meritorious in the sight of God*, and that God is merciful and knows our failings, and will not be so extremely severe as his law represents him, but in his mercy will accept the will for the deed, and that we are to entertain the best opinion of his mercy (while truth and justice are kept out of sight), such explain away the sentence of the law, and all the wrath of God revealed against sin, and so leave it *empty, void, and waste*, by taking away or obscuring all the dreadful contents of it.

Again: The Arian who takes away (by his damnable heresy) the GOD-HEAD of Christ, takes away also the divinity, the spirituality, the immutability, and the eternity of the law, by declaring that the surety is no more than a mere man.—The surety must be equal to the law—and if a mere man was sufficient to fulfil it and redeem us from under it, then there could be no divine sanction belonging to it.

Thus he makes void the glory of the law, by telling poor proud mortals that the active and passive obedience of a *creature* is sufficient to ransom from death and to justify thousands of souls before God. He eclipses the glory of all the intrinsic perfections of God that appear in the law, and represents it void of all the glory of God that appeared on the face of Moses. Thus he strips the law of all its *divine glory*, by stripping the Saviour of his GODHEAD; and consequently, he strips the SAVIOUR'S MERITS of their INFINITE

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AND ETERNAL WORTH AND DIGNITY. This he does when he tells us, "that God might have made a Saviour of him if he had chose."

Those who labour to stuff the awakened sinner (who is galled with the yoke of the law) with forms and modes of human composition in order to heal the dreadful wound, telling him that keeping the sabbath, keeping to the church, and coming to the Lord's table, is the only way, instead of leading him to the liberty of the spirit in Christ Jesus; these make void the thundering power of the law; and by leading them to works of the flesh they lead them to the law of works for salvation.

And those who tell us that putting on a gown and reading the form of prayer is the only way to entangle sinners, "by fighting them with their own weapons," do in effect make void the law, as if that when lawfully handled under God, is not sufficient to convince the sinner, bring him in guilty, and stop the mouth of boasting, without the crafty inventions of men. Such wise gentlemen had better lay their weapons by, "and take them that are not carnal, but mighty through God to the pulling down of strong holds, casting down every imagination that exalteth itself against the knowledge of God, and to bring in every thought into captivity to the obedience of Christ," 2 Cor. x. 4. The man that entangles a people in the yoke of *priestcraft*, and sets human inven-

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tions and human learning perpetually before their eyes, establishes the faith of his followers in the "wisdom of men, instead of the power of God," 1 Cor. ii. 5.—and as far as he goes in this work, so far "he makes the commandments of God of none effect by his traditions."

And preaching neither *law* nor *gospel* purely, but a *jumble* of both; beginning a discourse with old wives fables and *country tales*, coming almost to the purity of the gospel in the middle of the discourse, and ending with hell and damnation is very little better; for it looks as if there was no evangelical fruits of obedience to be produced by the grace of God; but that all must be forced as *asparagus* or *cucumbers* are, with a violent and disagreeable heat. If we do not rightly divide the word of truth we make a false jumble both of law and gospel; and as far as we *confound* or blend the two covenants together, so far we obscure the flames of justice and the rays of mercy, and in a sense make both ineffectual. I have heard many such confused jumbles of law and gospel, *linen and woollen together*, Deut. xxii. 11. *Oxen and asses in one yoke*, Deut. xxii. 10. and *divers seeds scattered in one soil*, Lev. xix. 19. all which God strictly forbids: such jumble serves to convince the godly that such preachers hearts are wholly void of the power of either law or gospel.

And they do very little better than make *void* the lawful use of the law, who are continually  
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using of it as the only way to reclaim, reform, and moralize poor sinners, without aiming at their conversion to God ; there can be no fruits brought forth to the glory of God without *transplanting* and *ingrafting*. The sinner must be *translated from darkness to light*, 1 Pet. ii. 9. and be ingrafted into Christ by faith and united to him in the *bond of divine love*, before he can bring forth fruit unto God. “ As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me ; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing,” John xv. 2, 4, 5. Preaching the law perpetually, or even gospel doctrines in a law spirit, may put Satan in fear of losing his habitation, and in his infernal policy, the unclean spirit may go out of the man ; but if he returns as an angel of light to illuminate, 2 Cor. xi. 14 ; as a spirit of self-righteousness, Luke xviii. 14 ; a spirit of pride in a reformation, Prov. xxx. 12 ; a spirit of insensibility, Rev. iii. 18. a spirit of vain confidence, Job xviii. 14 ; a spirit of blind zeal, Gal. iv. 17, and as a spirit of carnal security attended with false joy, Matt. xiii. 6. These seven devils entering into the heart of the reformed *make the last state of that man worse than the first*, Matt. xii. 45. And when such preachers or professors thus reformed, turn *Arians*, *Antinomians*, or what is still worse, *Arminians* ; then all are astonished at their departure from their profession and confession ; when, alas, the instru-

mental cause of the pupil's apostacy was the tutor's mungrel ministry! Let some in our days look to this, who have often *suffered loss in the fiery trial*, and the fault lies in the mixed materials, "of wood, hay, and stubble, blended with the gold, silver, and precious stones of the gospel," I Cor. iii. 12, 13.



And those who catch a few gospel truths in their head (while destitute of, and sneerers at an heart-felt experience of the force and power of truth on the soul) make void both law and gospel in their life and conduct, while they herd with the wicked, boast of vain confidence, and prate in sinful company about the word of God. Such proclaim to the world that they are under no yoke; they are neither awed by the law nor constrained by the gospel; *they are vain in their imaginations*, (and though their head be enlightened) *yet their foolish heart is darkened*, Rom. i. 21; but this will be the case where the soul was never united to, nor any pleasure taken in the happy enjoyment of Christ Jesus.

"I come now to make a modest inquiry, whether the decalogue of itself, exclusive of the promises and other parts of scripture, be a sufficient and a scriptural rule for the real christian's life, walk, and conversation."

The word RULE in scripture chiefly means two things; First, dominion, government, or authority, either given of God or usurped; *By me princes*

princes RULE, and nobles, even all the judges of the earth, Prov. viii. 16; and again, *As for my people, women rule over them*, Isai. iii. 12. But the law as a covenant of works is not to reign and rule over a believer: No; *Sin shall not have dominion over you; for ye are not UNDER the law, but UNDER grace*, Rom. vi. 14. we are under the law in no other sense than to Christ. 1 Cor. ix. 21. Christ is the believer's supreme HEAD and RULER, — *Out of thee shall he come forth unto me, that is to be the RULER in Israel, whose goings forth have been from of old, yea from everlasting*, Mich. v. 2.

2dly. The word RULE in scripture sometimes means an instrument by which lines are drawn; the carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he market it out with the compass, Isai. xlv. 13.

Now as a rule is an instrument to work by, the law, if it be a sufficient rule of life, must be an instrument of government, given by the Supreme Ruler for a Christian to work by, to live by, to walk by, and to converse by.

I once had a little dispute with a good minister of Jesus Christ, who, I believe, disputed with me out of love; and he did insist upon it, that the *decatalogue* or *ten commandments* was the believer's only rule of life; and this he tried to prove by quoting some passages out of Paul's Epistle to the Romans; and if I am not mistaken the words are in the 13th chapter, 9th and 10th verses;—he



said, "The Romans to whom Paul wrote were believers in Jesus Christ, and that Paul sent those commandments to them as a rule of life."—We did not altogether agree in these things; but we parted very good friends and I hope shall always continue so. By the law, he told me, he meant the ten commandments mentioned in the 20th chapter of Exodus: this he averred was the believer's only rule; though, by the way, the positive command to love God with all the heart, is not found in that chapter, but in Deut. vi. 5.

A rule of *divine life*, the decalogue can never be; for *life* comes not by working or walking; life is the gift of God, a blessing of the covenant of grace, which was given us in Christ Jesus before the world began, and so before there was any law at all;—nor is spiritual life kept up, either by working or walking, *but by believing*; nor is it treasured up in the law; *for Christ is our life*, and we "live by the faith of the Son of God; he that believeth hath everlasting life; he that liveth and believeth shall never die." The decalogue is neither the fountain nor the rule of divine life to a Christian; for the law quickens none; divine life came from another fountain and is kept up by another RULE, for we do not live by the law.

As it is not a rule of divine life, let us try it as a rule of direction for a believer to lay all that he does and all that befalls him in this life to. We will in the first place bring some of the actions of former

former faints, and some of our own also, and lay them to the *decalogue* as the only rule, and see how they will fit.

We read that when Abraham heard that his brother Lot was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them; and Melchisedec the priest of the Most High God went out, and met him, and in the name of God he blessed him as soon as he returned from the slaughter of the kings, Gen. xiv. 14, 15, 16, 17, 18, 19. Heb. vii. 1. These kings had not declared war with Abraham nor had they invaded his property that he should kill them, nor had they killed his brother that he should avenge the blood of him; for Abraham brought Lot back alive. Lay these things to the *decalogue* as the only rule and see how they fit. *Thou shalt not kill*, Exod. xx. 13. They do not join at all by that rule.

But you may object, and say that that commandment was not extant in the days of Abraham; to which I answer, it was, and Cain had felt the heavy curse due to a murder above two thousand years before Abraham was born; and the commandment was given in plain words to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man," Gen. ix. 6. Abraham attempted and intended to have offered up his own son, and

drew the knife to do it, and in heart did do it; and God received him as a *burnt-offering in a figure*, accepting his servant's obedient will for the real deed; lay this to the same *rule* and it will lie crooked also, *Thou shalt not kill*. Phineas the son of Aaron the high-priest, "kills Zimri and Cozbi in the act of adultery," Numb. xxv. and is commended of God for his zeal; this lies as crooked as the other by that rule.

Jacob covets his *brother's birth-right*, and takes an advantage of his *brother's hunger*, and of his pious father's *blindness* to get it; *lies into the bargain*; and *is blessed of God after he has got it*; lay this to the same rule, *Thou shalt not covet*; it lies as crooked as the other. But you will say, that command was not in the world in Jacob's days; yes it was; "Adam and Eve lost Paradise for coveting forbidden fruit; and Abimelech was threatened with immediate death by God himself, for coveting his neighbour's wife," Gen. xx. 3.

God commanded Moses "to speak in the ears of the people, that every man should borrow of HIS NEIGHBOUR, and every woman of HER NEIGHBOUR, jewels of silver and jewels of gold, and God gave them favour in the fight of the Egyptians, and Moses's greatness was used to help this borrowing on," Exod. xi. 2, 3. And the borrowed jewels helped to adorn the very tabernacle of God himself in which he resided among them; lay these things to the *decatalogue* as the only rule,  
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*Thou shalt not steal, thou shalt not covet, Exod. xx. And again, he that putteth his hand to his neighbour's goods shall pay double, Exod. xxii. 3, 9. and again, "If a man borrow aught of his neighbour and it be hurt or die, the owner thereof not being with it, he shall surely make it good." Exod. xxii. 14\*.*

Moses

\* There are some in the world who are hardened and daring enough to open their blasphemous mouths, even against God himself, and arraign him at their bar, for ordering the Israelites to borrow of the Egyptians, gold, silver, and jewels: But this may be resolved into God's sovereignty. "The earth is the Lord's, and the fullness thereof, the gold and the silver is his," Hag. ii. 8. And though God gave Egypt to the *children of Ham*, with every other thing they possessed, yet they were no more than land-holders under him, or tenants at will; man has forfeited all claim on God by sin; and though God promised *all things, even to the green herb to Noah*, Gen. ix. 3. yet the witchcraft of Ham did by no means secure it to him or his posterity.

2dly. It may be resolved into Pharaoh's invitation and promise: "And Pharaoh said unto Joseph, Say unto thy brethren, this do ye: lade your beasts, and go, get ye unto the land of Canaan; and take your father and your household, and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff, for the good of all the land of Egypt is your's." Gen. xlv. 17—20. There is the invitation, and the promise; and though Pharaoh's successor did not fulfil it, yet God will have covenants kept, Psa. xv. 4. and if men forget to perform, God will not forget to require their performance. *That which hath been [promised] is now [required]: and that which*  
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Moses is commanded to make *two cherubims of beaten gold, and set them in the holy place, even in the*  
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*is to be* [fulfilled] *hath already been* [promised], and God requireth that *which is past*, Eccles. iii. 15.

3dly. Their being ordered to *borrow* instead of *begging*, or taking them by *stealth* or *force*, may be resolved into God's rules of equity: God has promised that injured men shall deal with their oppressors as they have dealt with them, Matt. vii. 2. This line may be seen throughout all the bible; and as the Egyptians had *dealt subtilly* with Israel, Acts vii. 19. lest they should apostatize from them, Exod. chap. 1. and so turned them from being *visitors* into *bond slaves*, Exod. i. 14. God made Israel deal subtilly with them. The Egyptians with-held the good things they promised them, and yoked their guests with bitter bondage. So God gave Israel favour in the eyes of the Egyptians, that they should borrow of them, and not pay again. Thus Israel spoiled the Egyptians, Exod. iii. 22. as the Egyptians had spoiled them; and this is agreeable to God's rule of equity, or retaliation, "When thou shalt cease to spoil, thou shalt be spoiled," Isa. xxxiii. 1.

4thly. As Pharaoh set them to work without straw, and ordered them a double task to perform, and beat them that could not perform it; no doubt but he was as sparing in paying them for their labour, as he was of straw to do their work with, money being a thing that generally sticks more close to an oppressor than straw; if this was the case, God kept Israel's *day-book*; and if Pharaoh kept back their due by subtlety, God made Israel get his just wages by subtlety. Whichever way it was, it is clear, that all which the Israelites got from Egypt, was either promised to them, or earned by them.

5thly. The rules of liberality entitled Israel to more than they got. *Man is to do as he would be done by*, Matt. vii. 12. and is awfully threatened for *rendering evil for good*, Prov. xvii. 13. Joseph had saved alive all the land of Egypt, according to Pharaoh's own words, therefore he called him *Zaphnath Paaneah*, a revealer of secrets, and a saviour of the  
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very residence of God, *Exod. xxv. 18.* though the law says, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, Exod. xx. 4.*

If we lay our *daily trials* and *cross providences* to the *decatalogue* as the only rule, we shall find ourselves as much at a loss to make them compact with that, as *Asaph* was *when he envied the prosperity of the wicked; was pricked in his reins, and said he had cleansed himself in vain; and he owned that his feet had well nigh slipped, for he was envious at the foolish when he saw that they were not in trouble, Psal. lxxiii. 1, 2, 3, 4.* Nor could he find it out till he went into the *sanctuary of God*, and then he understood their end. And he certainly had some other rule to go by—a good man buried in afflictions, and a wicked man swimming in prosperity, are such knotty and intricate providences as have puzzled five very eminent prophets, *Hab. i.*

the land; and as he had bought all the land of Egypt for the crown, it was a most wretched inhospitable act to send acts of slavery, and death-warrants against them, from the very crown that had been enriched by them. But the sweetest thought seems to be this: as the tabernacle was built, and adorned with the spoils and jewels of Egypt, it was to show that some of the Egyptians should be found in Christ (the great antetype of the tabernacle) in that day when the Lord maketh up his jewels, *Mal. iii. 17.* agreeable to the promise, “In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.” *Isa. xix. 24, 25.*



2, 3, 4, 5. *Exod. v. 21, 22, 23, 24. Mal. iii. 15. Lament. iii. Psal. lxxiii.* therefore I take it for granted that they found out some other rule to lay these things to. For as *Asaph had well nigh slipped with his feet*, so I think that we shall be puzzled to make straight paths for our feet, *Heb. xii. 13.* if we can find no other rule than the decalogue to lay all our trials to.

As many things in a Christian's life and walk seem to come short of, or lay crooked to that rule, we must look out for another; and there is one RULE that all these things will lay straight with, and there is no other. And that RULE is, the sovereign, absolute, and uncontrollable WILL of God in Christ Jesus. *God worketh all things after the counsel of his own will*, *Eph. i. 11.* consequently all things will lay straight with that rule; and that we shall find if we bring them there.

Some may object, and say, the whole will of God is revealed in the decalogue; to which I answer, that cannot be proved. The mystery of God's will with respect to election in Christ, redemption, justification, and sanctification by Christ, which is the sweetest part of the will of God that ever a sensible sinner heard of, is not so much as mentioned in all the *decalogue*; nor is there an absolute unconditional promise in it.

And the will of God, in an absolute and unconditional promise, is a rule often wanted by poor distressed believers to lay their troubles to; and  
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when they bring their knotty providences and fore distresses under the word, and they find that the minister lays all to that rule, and make it comport, they often go away satisfied. For instance, we will say, a man that really fears and loves God, and desires to live and act to his honour, but he cannot pay his way, nor let religion shew its beauty on him, because of dejecting circumstances; nor can he keep his rebellious heart from rising, though it be the desire of his soul to be holy, and to please God above every thing else; and yet this man has nothing but mountains of difficulties before him; crooked providences daily entangle him; and the more fervent and sincere he seems to be, the rougher his path is. This has often been my case, and a puzzling one it is; lay this to the commanding *will of God* in the *decalogue*, and it will tell you to make use of no unlawful means to extricate yourself; but it gives no encouragement nor information of the matter. Now if we bring these things to the will of our heavenly Father in covenant, as revealed in a promise, we shall find both information and encouragement also; for instance—*I WILL bring the blind by a way that they know not; I WILL lead them in paths that they have not known; I WILL make darkness light before them, and crooked things straight; these things WILL I do unto them and not forsake them*, Isa. xliii. 16. Thus these difficulties, mountains, and crooked paths will lay straight by this rule, and by no other.

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The Saviour's saying unto Peter who really loved the Lord in his heart, and I believe really spake as he meant when he said, *Though all men be offended because of thee, yet will not I be offended*; and for the Lord to say, *Before the cock crow twice thou shalt deny me thrice*. And again, *some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end*, Dan. xi. 35. as poor Peter's fall did, and we believe that he stood better afterwards than before; and that it was the will of God to push him from his fleshly confidence. If all these things are laid to the ten commandments as the believer's only rule, they will be found crooked and perplexing enough.

As this RULE or the *decalogue* is not sufficient, exclusive of the promises, and other commanding parts of God's word, for a Christian's mysterious life and perplexing walk, so I take it for granted that it is not sufficient for his conversation neither. For instance, I may say, *All thy works praise thee O Lord, and thy saints they bless thee; they shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom*, Psalm cxlv. 10, 11. We are to talk of the power of the kingdom as well as of the laws of it. The *decalogue* says nothing about this; it is true, there is a passage in another part of the law which says, *And these words which I command thee this day shall be in thine heart*.



heart. And thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, Deut. vi. 6, 7, 8. But we may talk of eternal election and predestination, of everlasting love and blessed redemption; of all-conquering grace; of mysterious providence; of the blessed Spirit's work on our souls; of the comfort we feel of mercy to us and of judgment to the wicked; and though the *decalogue* says nothing about these things, yet lay them to God's will as revealed in the promise, and it appears the pure language that God has given us; and it is called *good conversation in Christ*. Hence I conclude that the *ten commandments* are not of themselves, exclusive of other parts of scripture, an all-sufficient rule for the real believer's life, walk, and conversation. And that the WILL OF GOD, which is the only rule, is not wholly revealed in the *decalogue* is plain; for if it had there would have been no more of it revealed in another dispensation. *For if that first covenant had been faultless, then should no place have been sought for the second, Heb. viii. 7.*

I go on to enquire, 7thly and lastly, whether setting the law perpetually before all ranks of Christians as the *only rule* of life, can with propriety be called speaking the language, or doing the work of an evangelist.

I believe there are many ministers who labour often at the law for fear that the pure liberty of

the Spirit of God (which David calls a *free spirit*) should lead to licentiousness. But if the *Spirit of love* is not sufficient to constrain, the terrors of hell will not be sufficient to deter; and if the spirit of love will not produce good fruits, the pains of hell will never extort them; he that feels the most law terrors feels also the most *enmity to God*.

And that minister that is always setting the law of Moses as a rule of life before all ranks of Christians, young and old, goes the ready way to bring them whom God has justified a second time to judgment, by setting the *terrors* of the judge before the child, instead of the *bowels* of the Father.

I have often observed when I have been hearing a sermon and the *power of God* has attended the pure truth that has been delivered, so that the dew of heaven seemed to drop upon every *branch*, Job xxix. 19. when the conclusion has drawn near, a *word of caution to the just*, and a *word of warning* to the wicked, has been sufficient to dry up all the *dew* that fell on the *floor*, Judges vi. 39. and to wither all the budding hopes that moved in the weakling's heart; we cannot call this keeping the best wine till the last. This is more like the profuse cow that gives a pailful of milk and then kicks it over the maid.

This is a method of preaching rarely to be found in the ministry of Christ, the apostles, and  
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the prophets; where you have one instance of this you have five of another method: they generally described the saint and the sinner, gave the promise to the one and the judgment as a warning to the other, and applied as they went on; and either concluded with exhortation, or finished abruptly, and left the dew where it fell. Hence it is that we often find, through many of the prophets, here an unconditional promise, and there a dreadful judgment denounced; thus they are intermixed and scattered up and down throughout the bible; and the new-born heir of promise will be sure, as soon as he feels the use of the hand of faith, to go after the good old *reapers*, and glean them up.

A Christian is *an heir of promise*, and the promises are his by donation; and they are mingled with reproof, caution, admonition, dehortation, counsel, instruction, warning, encouragement, consolation, advice, and exhortation; and are his food, his rods, his land-marks, his bank-notes, and his purging draughts. And while we are “feeding the strong with judgment,” we ought to have a care of the *poor of the flock*, Zech. xi. 7. I have often observed, that while God has enabled me to describe real faith, the new birth, sound conversion, &c. and shew what a real believer or a child of God is, and his privileges—an attentive unbeliever has received light sufficient to see that he had neither part nor lot in

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that matter; he has been cut with grief, provoked to jealousy, envied the happiness of the just, viewed them as angels when compared to himself, and has gone crying, "Oh! that I were but one of them;" and the work has been carried on from that hour; thus God gives testimony to the word of his grace. I believe there are many living witnesses now in London who have been awakened under me in this manner.

Therefore God does not always awaken sinners by the application of a law sentence; so far from it that it is visibly seen to a demonstration, that those who deal most in law terrors have the least success and the foulest churches; for the broken-hearted fly from the storm *and embrace the rock for the want of a shelter*, Job xxiv. 8. while the *eyeservant*, the *refined Pharisee*, the *hardened hypocrite*, and the *sleepy formalist* stand it out; having no more sensation than a *woolpack*. We may compare these to a *troop horse*, or a *blacksmith's dog*, they are not afraid of fire. There is no *domestic animal* more in the way than a *fire spaniel*, and no greater plague to a preacher than an hardened hypocrite.

I know preaching perpetually law terrors is called faithful preaching; and I have often heard people say, "I wonder that such a minister is attended with such a dressy, sleepy, unattentive, and unreformed congregation; he has no success, and yet he does *trim* them in a most *faithful* manner."

When

When I have heard these things, I have secretly thought that the *faithful trimming* was the only impediment that lay in the way of success. We may say of such hearers as Luther did when some of his zealous followers wanted to pull down a popish idol, "let it alone," said Luther; "if we can preach Christ into their hearts they will pull it down themselves."

Nor can I call it *faithful preaching* in any sense; for if the law be preached to incline, reform, amend, convert, and bring to Christ, it is set about a work that it never was intended to do. God *turns* the sinner, makes him *willing*, puts his *fear* in his heart, and *draws* him to Christ, and by love unites him with him. This power is promised in the gospel; hence the gospel is called the *power of God to salvation*. And if such a preacher takes a gospel text and delivers it in his accustomed *law spirit*, it is still the same; for though the text be a part of the *word of the Lord that went forth from Jerusalem*, yet the *earthquake*, the *wind*, and the *fire* is still from HOREB. Whereas, if the spirit as well as the text had been from Jerusalem, we might hope that the same wind and fire (that once shook the apostle's house and inflamed their hearts) would have attended it more or less.

Nor is such preaching dealing faithfully with poor sinners, for such are but *ministers of the letter*, and the letter killeth, 2 Cor. iii. 6. The man that

found an alarm from Sinai should plainly point out the *door of hope*, Hof. ii. 15. and he that thunders from the storm should never forget to clear the road to the *refuge*.

Legal preaching supports the fear of a criminal and has a tendency to stir up an unbearable malice against God himself. This may be seen with a witness among the Arminians, who have obscured the light of the gospel and confounded and blinded their hearers with the smoke of the law, till the effects of their ministry is seen conspicuous on the faces of the hearers; poor souls have been rallied with the tempest till the thunder is fixed on their visages. Not long ago this excellent paragraph was delivered from one of their pulpits, "Up and be doing; now is the time to get your names written in the Lamb's book of life; no decree, no eternal decree! no Lord, that be far from thee; that be far from thee Lord."

No encouragement here; poor comfort and worse establishment: such are like the *wood culver* [or wild pigeon] whose perpetual note is *doo, doo*; and any country boy that is noted for rifling *birds nests*, will tell you that they are the worst *builders* in all the *wood*; or, as the Saviour says, *They say and do not*. I hope God will serve them as he did Job, who wrapped himself up too secure in his own usefulness, and he hoped to die in it. *I was a father to the poor, and the cause which I knew not I searched out; and I broke the jaws of the wicked,*



*wicked, and plucked the spoil out of his teeth* [these were good fruits, but no Saviour]; *then I said I shall die in my NEST, and I shall multiply my days as the sand*, Job xxix. 16, 17, 18. But God sent a storm that tore all his nest to pieces; and when he was illuminated more clearly, he forsook the tree and built in the rock, and made a better nest at the end than at the beginning.

Setting the law perpetually before all ranks of Christians as the only rule of life, is neither speaking the language nor doing the work of an evangelist.

An evangelist is one who is a happy partaker of the love of God, and rejoices in it, and has received the blessings of a free salvation into his heart. And to speak the language of an evangelist is to proclaim under God, in God's message, and in God's name, what God has done for his own soul, as a true witness of what a person has *seen, heard, and felt*, 1 John i. 1. And to do the work of an evangelist is to declare as God commanded Paul, what God had done for him, and shewed to him, and to prove it by the word of God; and if God owns and blesses it so as to lead another into the same happy enjoyment of life, love, and peace that the preacher feels, so far he does the work of an evangelist, and such a disciple is evangelized.

But setting the law perpetually before all ranks of Christians as the only rule of life, is the only way to legalize them.

For when a young convert begins to find his *weaning time* draw on, and his corruptions stir afresh, he will cry out in the bitterness of his soul, *Who shall deliver me from this body of death?* Let him bring this old man to the legal rule and he will try in vain to make him lie straight with that.


But we know it is the *will of God* that the old man should remain in the regenerate; then let the old man be laid to another rule, namely, the will of God in the promise; and he may say in his trouble as Paul did, *I thank God through Jesus Christ our Lord*, Rom. vii. 24, 25.

When persecutions and oppositions come on the young believer, he will never make them lie straight by the legal rule; yet no Christian ought to be moved by these afflictions, but be taught the will of God herein, and be led to know that they are [by God's will] *appointed thereunto*, 1 Thess. iii. 3. Hence I conclude, that the whole will of God in Christ, as it is revealed in the scriptures of truth, is the Christian's only and all-sufficient RULE.

The holy law of God is an immutable boundary fixed, prefigured by *the bounds that were set round the mount*, when God appeared on it to let sinners know the awful distance and disproportion there is between a holy God and apostate rebels: And this boundary set round is a chain of *positive commands and prohibitions*. Thou SHALT not kill,  
thou

thou SHALT not steal. Thou SHALT not, thou SHALT not, is fixed like Aaron's bells quite round about. And the man that breaks through these bounds, if he dies in the *breach*, God will *break through upon him*; and the believer that breaks through these bounds, God has promised *to visit his sin with the rod and his iniquity with stripes*.

And I think that setting the law of God as a covenant of works perpetually before the eyes of a believer is the only way to lead him to break it; for *the strength of sin is the law*; but victory over it is the gift of God; therefore we ought to enforce communion and fellowship with the Father and the Son, by the Spirit; *and sin shall not have dominion over them* who are thus under grace.

 We have many who are so fond of Arminianism (though they do not like to be thought so of) that if you get a little of the electing love of God in a discourse, yet the poor weakling is sure to get a knock over the head with *Moses' rod*, before he can get out of the place. And some are so sparing of grace, and so profuse with the works of the law, that grace is almost hid; such *are turned aside to vain jangling, desiring to be teachers of the law, knowing neither what they say nor whereof they affirm*. Such preaching furnishes reformed Pharisees and hardened hypocrites with weapons against the children of God, and is offering violence to the Spirit in his work; as Milton says, "It binds



his conſort liberty,” and puts the ſaints of God to ſhame before the legal profeſſor.

When a man begins to give up truth, a lie will ſoon fall in his way; he that gives up his principles will ſoon give up his practice alſo; they both abide or go together. *Because thou haſt kept the word of my patience I alſo will keep thee from the hour of temptation*, Rev. iii. 10. Let a man give up the *truth as it is in Chriſt*, and the father of lies ſhall ſoon find him out, and ſhew the world both *his nakedneſs and his ſhame*, Rev. iii. 18. All the legal bounds that have been ſet by God or man will be broken through by a child of Satan, if grace prevents not.

But the child of God is of another ſpirit; his Father’s *frowns, rods, and rebukes*, together with the loſs of joy, peace, and comfort, is a hell to him; and will have more weight with him than all the laws in the world.

The *myſterious path*, the croſs providences, the inward ſtruggles between grace and corruption, it being our ſtrength *to ſtand ſtill* in the miſt of dangers, Iſa. xxx. 7, *to rejoice in our infirmities, that the power of Chriſt might reſt upon us*, 2 Cor. xii. 9. counting it all joy when we fall into divers temptations, telling the *weak to call themſelves ſtrong*, Joel iii. 10. and that *the lame ſhall take the prey*, Iſa. xxxiii. 23. *believing in Chriſt for juſtification* is the only way to obtain and abide in the divine favour; while working under the law is contracting

contracting an infinite and eternal debt, Rom. iv. 4. and they are things that want the promising will of God as a rule to lay them to, or else they will lie as crooked as Rahab's selling and betraying her country by *faith in Christ* would do, and being justified in the very act, while she *received the spies with peace*.

When the Lord called Paul he revealed to him the mystery of his will. "The God of our fathers hath chosen thee, that thou shouldst know his will and see that Just One, and shouldest hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard," Acts xxii. 14, 15. There was Paul's rule, namely, the WILL OF GOD; and all Paul's doctrines, experiences, difficulties, successes, and the whole course or extent of his ministry, was *chalked* out by that rule, "to preach the gospel in the regions beyond you, and not to boast in another man's line," 2 Cor. x. 16. David, prophesying of these things, says, "their line is gone out through all the earth and their words to the end of the world; in them has he set a tabernacle for the sun," Psalm xix. 4. which Paul applies to the apostolic days, "But I say, have they not heard? Yes, verily, their sound went into all the earth and their words unto the end of the world," Rom. x. 17, 18. Paul brings the whole circle of his ministry that fell to his lot as marked out by the will of God; "But we will not boast of things

things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you," 2 Cor. x. 13. Paul gathered that the rule which had marked out the work of his ministry, would discover itself in its longitude far beyond *Corinth*; "Not boasting of things without our measure, that is, of other men's labours; but having hope when your faith is increased, that we shall be enlarged by you according to our RULE abundantly," 2 Cor. x. 15.

The apostle having declared the Galatians *bewitched* for adhering to legal preachers, and that those who adhered to them were *fallen from* [the system of] *grace delivered to them*, goes on to shew, by *Moses* and *Abraham*, by *Sarah* and *Hagar*, by *Isaac* and *Ishmael*, by the *Heavenly Jerusalem*, and the *Earthly Jerusalem*, the difference between the two covenants; the awful state of the fleshly family under the first, and the blessed state of the spiritual family under the second; comes with many appeals to their consciences, and enquires if they *received the Spirit by the works of the law?*—if *Christ, who wrought miracles among them, did them by the works of the law?* and then insists upon it, that circumcision and uncircumcision avail nothing; but a new creature [is essential to salvation], and *faith that worketh by love*; and then concludes, *and as many as walk according to this RULE, mercy on them, and peace, and upon the Israel of God.* Gal. vi. 16.

The



The apostle having declared without hypocrisy *the whole counsel of God*, or the mystery of his will in Christ, revealed to him, unto the Philippians, goes on to tell them what he was by *nature*, and what by *grace*; what he had in *view*, and what he pressed after; the end he aimed at, and what progress he had made, says, *Nevertheless whereto we have already attained, let us walk by the same RULE, let us mind the same thing*, Phil. iii. 15, 16. And it is clear to me that the decalogue is not meant by any of these accounts as the apostle's only rule. The apostle knew that the grace of God would teach a man to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in the world.

I bless God, who in the multitude of his mercies did not send me out until he had made me sensible both of the *terrors* of the law, and of the  *blessings* of the gospel; and never has left me to myself as yet, to turn like a *weather-cock*, a *swift*, or a *weeping-willow*, with every wind. And I can truly say, that my soul hates to see a minister muzzle truth—bite it in two—keep it back—cover the force of it, by a sudden jumble of law and gospel, while conscience alters the visage, and God confounds and fetters the tongue.

God knows I am no scholar, nor am I endued with any shining parts or abilities; but I find, by happy experience, that the best rule to walk by, and try others and their doctrines by, is the revealed will of God, by the Spirit, in the heart,  
and

and in his word. And I believe, to enforce the Spirit's work—to insist on a union in the bond of love to Christ—to declare the whole will of God as revealed in his word—to cry down forms, and set up spiritual prayer—to cry down *priestcraft*, and set up the gospel model—to preach down human inventions, and set up the will of God—to cry down the works of the flesh, and exalt the merits of Christ, is doing the works of an evangelist.

And I believe, if God should use me as an instrument in bringing souls to the Lord, and keep me alive in my ministry, to insist on the enjoyment of a union with him, that I shall be able to bring forth as much fruit to God's honour, as those that produce them by *fire*; for all hot-house fruits have the worst flavour, though they always fetch the best price among the *rich* and the *great*.

Christian, hast thou put on Jesus Christ? then walk ye in him. Art thou in the race? run it, looking to Jesus. Art thou in the love of God? meditate thereon; *he will keep that man in perfect peace, whose mind is stayed on him.*

It appears plain to me, that the sacrifices, which properly belong to the ceremonial law, were a *schoolmaster* to bring souls to Jesus Christ, for above two thousand years. Before the law of Adam was republished on Sinai, the sacrifices served as a *schoolmaster* from the days of Abel to the days of Moses; and *by faith he kept the passover*

and the sprinkling of blood, lest he that destroyed the first-born should touch them, Heb. xi. 28. This command of sacrificing the lamb was a *school-master* sufficient to lead them to see that there was no covert from avenging justice but under atoning blood; and by faith Moses kept that passover, lest he that destroyed the first-born should touch them.

I doubt I shall tire my reader, but I must desire his company a little further.

When God gave the law to Israel in the wilderness, he found them wrapped up in a threefold cord of vain security.

1st. As Abraham was blessed of God, and called God's friend, they being his offspring, judged this blessing and friendship to be hereditary; and they were more confirmed in this their opinion by the wonders that God wrought against the Egyptians in their favour. This prevailed among them down to the days of Christ; and this is in the mouth of every Jew to this day—*We are Abraham's seed*. The Lord shews us in a parable that some in hell have not done with this notion altogether—*Being in torments, he saw Abraham afar off, and cried, saying, Father Abraham, send Lazarus, that he may cool my tongue, for I am tormented in this flame*.

2dly. God had told them that they should be his people—I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under  
• the



*the burdens of the Egyptians, Exod. vi. 7. This they vainly stuck to, that they were all God's peculiar people, whether they were in the Spirit or in the flesh; hence in their rebellion they tell Moses, "that the people are all holy;" hence also, when God destroyed Korah and his company, they bred a mutiny, telling Moses and Aaron that they had destroyed the people of the Lord, Num. xvi. 41.*

3dly. They entertained a vain conceit of their own ability to perform whatever God required—*All that the Lord hath said we will do, and be obedient, Exod. xxiv. 7.*

When God gave the law on Sinai, he ordered bounds to be put round the mount, to teach them, that, instead of friendship, there was an awful distance; and it was to be at the peril of their souls if they did but attempt to gaze. The law being given with fire, smoke, the sound of a trumpet, and the trembling of the earth, led them to see that there was terrible majesty in God, and wrath revealed; this might stagger their conceit of their being all God's favoured and peculiar people. The law being given with such a thundering voice, and so dreadfully strict, they felt that it *gendered to bondage*; it begot a dreadful fear, quaking, and trembling among them; when they felt this, some began to stagger in their confidence of ability to perform what God required, therefore they could *not endure that which was spoken.*

Being

Being thus convinced of the awful distance between God and them, and of the terrible majesty and revealed wrath of God, and of the strictness required by the law; they began to call about them for a mediator, and God promises his dear Son as a *mediator* and a *prophet like unto Moses*. This appears to me to be all the *schooling* that the children of Israel got here.

Now Moses sets up a tabernacle before them; puts the *two tables of stone*, with their dreadful contents, in the ark, and keeps them out of their sight; places a *mercy-seat* on the ark; and there God promises to *commune with them*.—Then Moses consecrates the Levites to be priests; orders the guilty sinner to bring his victim to the priest; the guilty was to confess, and to transfer his guilt on the head of the brute, and then it was to be killed in his sight; that blood was to be sprinkled toward the *mercy-seat*; and the *pardon, blessing, and answer of peace, was to come from thence, and nowhere else*.

Now I will leave any wise man to judge, which of these two laws was the *schoolmaster* to bring the sinner to Christ. The moral law convinced them that there was no access to God without a mediator, and there it left them. But what is to become of the *smoke and fire*? there must be blood to *quench that*. God appeared a *consuming fire, and dwelt in thick darkness*; the sacrifices led to the blood of Christ, which alone could quench that flame; and by the sacrifices their faith was  
led

led to a communing place, a *mercy-seat*, where God *appeared in a calm*, and communed like a friend, and blessed them like a reconciled God indeed.

The ceremonial law is called by Paul, their *gospel*; and it is the business of the gospel to BRING souls to Christ: but there is no *bringing band* nor *drawing cord* promised nor revealed in all the *decatalogue*. Paul says, *It is blood that brings a sinner nigh to God*, Eph. ii. 13. not the revelation of damnation. And it is as plain, that those who stick the closest to the works of the law are the farthest from God.

A real believer is redeemed from under the law, and delivered from it, in every sense, as a covenant of works—*God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons*, Gal. iv. 5. And we are delivered from the law as a covenant of works—*But now we are delivered from the law, THAT being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the letter*, Rom. vii. 6.

2dly. We are delivered from the COMMANDING power of the law [as a covenant of works]; which command is, *This do, and thou shalt live*. Christ did this; and the just man lives by his faith in him, Hab. ii. 4. If we are not delivered from the *commanding power of the law*, as a covenant of works, then Christ's righteousness avails nothing.



thing. If believers are under the commanding power of the law, they must be under the condemning power also; and then redemption and imputed righteousness are both frustrated. *But there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof, Heb. vii. 18. Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace, Ephes. vi. 15.* I know this passage rather refers to the ceremonial law; yet the children of God are delivered from the commanding and condemning power of the law as a covenant of works. This will appear, if we consider what God says of circumcision, that it binds a man to keep the whole law—I<sup>c</sup> Paul say, *that if ye be circumcised, Christ shall profit you nothing; for I testify to every man that is circumcised, that he is a debtor to do the whole law, Gal. v. 2, 3.* But God has delivered us from the galling yoke, and it is tempting God to gall a believer's neck with it again, seeing he has provided him another yoke.

The Gentiles, in several cities, having received the gospel by Peter, Paul, and Barnabas, were shortly after plagued by some *that came down from Jerusalem, saying, Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.* After many obstinate disputes with them, Paul, Barnabas, and others were sent to the elders at Jerusalem about this point. When they came to the elders, and had rehearsed the business, “there rose

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“ up

“ up certain of the sect of the Pharisees which  
 “ believed, saying, That it was needful to cir-  
 “ cumcise them, and to command them to keep  
 “ the law of Moses, *Acts* xv. 5. [There is the  
 “ YOKE, Do and live.] And when there had been  
 “ much disputing, Peter rose up and said unto  
 “ them, Men and brethren, ye know how that a  
 “ good while ago God made choice among us,  
 “ that the Gentiles, by my MOUTH, should hear  
 “ the word of the gospel and believe. And God  
 “ which knoweth the hearts, bare them witness,  
 “ giving them the Holy Ghost as he did unto  
 “ us: And put no difference between us and  
 “ them, purifying their hearts by faith. Now  
 “ THEREFORE WHY TEMPT YE GOD, TO PUT A  
 “ YOKE UPON THE NECK OF THE DISCIPLES;  
 “ which neither our fathers nor we are able to  
 “ bear?” *Acts* xv. 7—11. And it was all settled,  
 that by faith in Jesus Christ we are delivered  
 from the unbearable yoke of *doing for life*; and  
 that it was tempting God to yoke them with it  
 again.

We are delivered also from the condemning  
 power of the law—*Christ hath redeemed us from  
 the curse of the law, being made a curse for us, Gal,*  
*iii. 13.*

Thus the real believer is delivered from the  
 COMMANDING and CONDEMNING power of the  
 law [as a COVENANT OF WORKS], the tenor of  
 which is, DO AND LIVE, TRANSGRESS AND DIE.

As

As the second *two tables of stone* were put into the *ark*, under the *mercy-seat*, so that the law did not destroy any priest that came with blood, though he approached even God himself—so all believers being *a royal priesthood*, 1 Peter ii. 9. approach God without any legal arrest, when they carry the *blood of sprinkling* in the hand of faith; and this hand of faith is put forth out of an *heart sprinkled from an evil conscience*, Heb. x. 22. for it is with the heart man believeth.

The law being thus disarmed of its commanding and condemning power by Christ, and magnified and made everlastingly honourable; so also is offended Justice both well pleased and satisfied by the Saviour's death.—Thus the law is disarmed of its thundering command and sentence, and mercy reigns triumphant by Christ Jesus.—Hence it appears that we have got both our *law* and *gospel*, *command* and *promise*, in the blessed object of our faith and of our most cordial affections, agreeable to what is written, *Thy law* (says the blessed Saviour) *is within my heart*, Psal. xl. 8. here Paul fled, when he said, *Not without law to God, but under the law to Christ*. 1 Cor. ix. 21.

Now, though I have followed the saints' law up to its proper center, I see no reason why the *decatalogue* or ten commandments should be insisted on *as the only rule of life*, though it be thus disarmed and placed in the heart of a dear Redeemer; seeing God has commanded us to obey all that Christ shall say.—“The Lord thy God



will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken [whether he commands or promises], according to all that thou desirest of the Lord thy God in Horeb." And the Lord said, "They have well spoken that which they have spoken; I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth," [promises and all, Isa. lix. 21.] "And he shall speak unto them all that I shall command him [whether it be in the decalogue or no]. And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him," Deut. xviii. 15—19.

It is a comfortable thought that we have *all* in the Saviour—the ceremonial law ended in Christ, and was abolished by him; the moral law was honoured, disarmed of its wrath by him, and is hid in him; every other commandment was given to him also; and all the promises were made to him, *and are yea and Amen in him.* 2 Cor. i. 20. so that I am led to conclude, that the whole will of God in Christ Jesus is the only and all-sufficient *rule* of every real child of God. For I take it for granted, the power of the whole word *is the rod of his strength that was sent forth out of Zion*; and by that, *he rules in the midst of Jerusalem.* And every command ought to be brought to the promises [by the believer]; and when the command is resolved

solved into the promise, it ought, with humble prayer, to be taken for its fulfilment to the reconciled lawgiver, who in Christ Jesus is the promise-maker; and we shall find the *immutable will of God* promising and bestowing, through Christ, all that his commanding will requires of us—  
 “As many as walk according to this rule, mercy on them [indeed], and upon the Israel of God.” God has willed in the New Testament a power to subdue and incline my will to his; and while my will is under that power it will lay straight with God’s commanding will—“whofo thus looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed *IN* [though not *FOR*] his deed,” James i. 25. And I am fully persuaded that the soul that walks in the righteousness of Christ and in the enjoyment of God’s love, may say, that the righteousness of the law is fulfilled *IN* him, though not *BY* him. But why every believing soul is to be sent to *Horeb* for such a contracted rule I know not; God has not called the *decatalogue* the saints *only rule* in any part of the scripture that I know of; and therefore what he has promised we may expect; and what Christ has commanded we may do, whether it be in the decatalogue or not. For instance—I think it is my duty to go constantly to the sacrament, though the decatalogue says nothing about it; and I am to go *two miles* with the man that compels me to *go one*; and to turn my *right*

*cheek* to him that has without cause *smitten the left*; to give my *cloak* to him that has unjustly taken my coat by a suit of law; to give, if I have it; and to *lend, hoping for nothing again*; though the law only tells me, "To do as I would be done by; for that is the law and the prophets." The saint is not to knock out a *tooth* for a *tooth*, an *eye* for an *eye*, nor to cut off *hand* for *hand*, nor *foot* for *foot*, though the law says he may, and it shall be so done. My reader may object and say, "You set the gospel to contradict the law, which ought to harmonize together." To which I answer—I do not. The saint is not under the law, as hath been proved; therefore he is to leave his injuries on the head of the injurer, who is under the law: and as God takes all that is done to the saints, as done to himself, this vengeance belongs in an especial manner to him.—Hence Abel was killed for righteousness-sake, and the judgment of Cain was kept in God's hand.—As Abel was murdered for God's sake, therefore God was the only avenger; and he threatens a sevenfold vengeance to any man who should even dare to take the sword out of God's hand to kill Cain, Gen. iv. 13.

2dly, A great part of the old laws belong to civil justice; and the Lord foretells us, that rulers and magistrates would be the saints greatest adversaries; therefore the persecuting sinner and the encouraging ruler are both to agree, and we are to be brought before them, *for a witness against*



*against them.* And as we are the Lord's, so our injuries are his also; and the persecutor and the base ruler are his enemies, and our's for his sake. No wonder then, he says, "Ye have heard it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil," Matt. v. 38, 39. We are to leave our cause in the hand of the Judge of all the earth, and *He* will have an eye for an eye, and a tooth for a tooth, with a witness. Thus the patient submission of the persecuted, and the partiality of the magistrate to the persecutor, binds him over to a seven-fold judgment. Thus the law is not made void, but rather established by what has been said; nor is sin encouraged by what I have said; but contrary-wise: for grace is exalted, which alone can subdue sin; and until it can be proved that the grace of God leads men into wickedness, my brethren had better leave off shooting arrows at it; lest while they are contracting all into a little *rule*, they break through all the lines of a bigger. We have some who are zealous for Moses; they are like the *believing rulers*, who were so zealous for the law that they thought it no crime to murder Paul; so we have some who preach up the law as the only rule, and then shoot at me for keeping of it. Such lay Christ for a foundation, and call in Moses to carry up the superstructure: Christ is to bear the weight, and Moses to bear the glory. Such begin in the spirit, *and end in*

*the flesh*—they first lead the sinner to cast his burden on Christ, and then load him with burdens that none can bear. They exalt the servant and dethrone the master, and make the law the polisher of the gospel, instead of making the law subservient to it. I have in my young days sat under some who enforced the law to all ranks of Christians; so that I was led to think that Christ had begun the work in my soul, but that I must finish it myself by keeping the law; and as the preacher made no distinctions, he led me fairly back to the law; and I found as much enmity against God as ever, and thought I was in a more miserable state than before he meddled with me at all. And what fruits to the glory of God can spring from souls thus inflamed with rage and malice against him? If we are brought to love God, it is because we discover a love in him to us—we love him because he first loved us. If we bring forth fruit to the glory of God, it is by virtue of an heart-felt union with the LIVING VINE; “The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing,” John xv. 4, 5. But he that leads my soul to Moses is sure to destroy all my fruitfulness; from *the Lord* (not from the law) *is my fruit found*, Hos. xiv. 8. All the fruits that the law produces, are *sour grapes, untimely fruits, wild figs, and eye service*; and are produced

produced by the slavish fear of a criminal, and therefore are justly called *dead works*, which must all be purged away by the blood of Christ before the soul can be saved; for the performances of condemned malefactors are lightly esteemed both by God and man.

It is a straight path that lies between a *loose profession* and a *legal working*. But the soul that is blessed with a divine *unction from above*, has a sufficient leader to lead him *into all truth*. This I found in my own experience, when my judgment was much confused, and my understanding very much beclouded; for if the legalist got hold of me, and I drank into his spirit, then I fell to work at mortifying my corruptions in my own strength; temptations then began to operate, sin prevailed, and I got into bondage, and found enmity to God himself spring up in my heart. And if on the other hand I listened to some loose professors, who prated about faith while they ridiculed heart-work and lived as the world does, then I lost my peace and comfort; but blessed be God I felt an inward teacher, who guided me when I could not see my way: Surely this fulfils the promise, *The way-faring men, though fools, shall not err therein*, Isa. xxxv. 8.

Now, that my reader may be encouraged to stick close in union with Christ Jesus; take the following considerations: The sword of Justice, that was drawn at *Eden's gate*, when God declared war with the world, was *sheathed* in Christ, when  
peace



*peace was proclaimed. Awake, Oh ſword, againſt my ſhepherd, againſt the man that is mine equal, ſaith the Lord of Hoſts; ſmite the ſhepherd, and the ſheep ſhall be ſcattered [from the ſtroke], and I will turn my hand upon the little ones. Zech. xiii. 11. Thus the ſword of juſtice was ſheathed in the body and ſoul of Chriſt Jeſus; and the flame of wrath that blazed on the edge of that ſword, melted the very heart of the Saviour, when he ſaid, I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the miſt of my bowels, Pſalm xxii. 14. until his precious blood quenched the flame; hence this ſword is ſaid to be bathed [that is with the blood of Chriſt] in heaven, and ſhall never come down any more upon the real believer who is under the atonement, but only upon [legal work-mongers] who are under the curſe of the law, the ſword muſt come down upon them, as the people of his curſe, to judgment. Iſa. xxxiv. 5.*

Thou ſeeſt, reader, the ſword of juſtice was ſheathed in the Saviour; the flame of wrath was quenched in his blood; and that the curſe of the law, which was the ſentence due to us all for ſin, was executed on Chriſt; he was made a curſe for us, Gal. iii. 13. Thus juſtice being ſatiſfied and judgment fully executed, both juſtice and judgment dwell in the body and ſoul of Chriſt as in an habitation; and they are both agreed in him, that mercy and truth ſhould go hand in hand to  
us,

us, *Justice and judgment are the habitation of thy throne [of Grace], mercy and truth shall go before thy face; blessed is the people that know the joyful sound;* Psalm lxxxix. 15.

The law that told us to *do and live, transgress and die*, is now disarmed of its commanding and condemning power [as a covenant of works], and is in the heart of Christ. *Thy law is within my heart, shut up in that ark*, Psalm xl. 8. While his righteousness is answerable to the command of the law, and his death answerable to the sentence of it. So by faith in him, as our justification and redemption, we are delivered from the commanding and condemning power of the law [as a covenant of works], so that the voice is now changed from, *Do and live—to, Believe and live—from, Transgress and die—to, Him that believeth shall never die*. Thus Christian, justice, judgment, and the disarmed law, are in Christ Jesus: *All judgment is committed to him; all power given him; every promise is, yea, and amen in him; all the treasures of grace, wisdom, and knowledge; all the fulness of the Spirit, and all the fulness of the Godhead dwell in him bodily*. And all this is that God may honour his dear son, *and magnify the riches of his grace in glory by him*. The devil himself is *wounded by his sword, bound by his chain, and trampled under his feet*. As you read, *The Lord with his great and strong sword shall punish Leviathan the crooked serpent, even Leviathan that piercing serpent,*  
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and shall slay the dragon that is in the sea, Isaiah xxvii. 1. he bound him with his chain, Rev. xx. 1. he trod upon the lion and adder, and the young lion he trampled under feet, Psalm xci. 13. Therefore cleave thou to Christ, and let his whole revealed mind and will be thy rule. Moses and his legal works, Elijah and his fiery zeal, willingly withdrew [as good servants ought] *from the mount, while the disciples were with Jesus*, Matt. xvii. 1. And when you hear men pointing the hardened and impenitent sinner to the blood of Christ, and sending happy souls to Moses' law for a rule and a yoke, regard not every *lo here, and lo there*, Matt. xxiv. 23. but go to Christ for both your rule and your yoke. If you are a believer go not to Sinai, but cleave close to another mount, as Isaiah tells you in his vision; "And it shall come to pass in the last days, [mark that] that the mountain of the Lord's house [that is Christ, compare with Dan. ii. 35.] shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. ii. 1, 2, 3. There is your rule Christian, [the law and the word]; see thou that ye go not to Moses for a yoke; stand fast in the liberty where-  
with



with Christ has *made you free, and be not again entangled with the yoke of bondage*, Gal. v. 1. but take your yoke and rule from your only master and ruler, as he commands thee. "Come unto me all ye that labour [under the legal yoke] and are heavy laden, and I will give you rest; take my YOKE upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Matt. xi. 29, 30.

When you hear men telling you that they know of no other rule than the decalogue, nor of any other assured hope of salvation than that *those who endure to the end shall be saved*, tell them to take their Bibles and look again. A heart-felt union kept up by faith, prayer, and watchfulness, is the only way to be fruitful. If thou sufferest thyself to be beguiled out of this and art led to Moses thou wilt soon get the yoke of bondage on thy neck; and when that is fixed by legal preaching thy heart will get hard, thy spirit will get narrow and contracted, 2 Cor. vi. 12. thou wilt be racked with cruel jealousy, inwardly galled at the happiness, prosperity, or success of another; you will then be a-prating about good works being meritorious while thy own soul is secretly led captive by the Devil at his will, and thy own conscience will accuse thee for it, but being hardened thou wilt not regard conscience. Thou wilt then hold the closest communion with those who are in the spirit of bondage

bondage with thee, and all thy conversation will be railing at those who are more happy in the Lord than thyself. Yea, thou wilt at times obscure plain truth, or even dare to pervert the word of God in order to entangle others in thy own bondage, because their heavenly frames will gall your bitter spirits; thus a company of Moses' advocates pull one another under the vail till they have lost all sight of Christ Jesus. I have been through all these blind straits and know them as well as any one that shoots in secret at me. And I know that *this is the foolishness of him that perverteth his way, and his heart fretteth against the Lord*, Prov. xix. 3.

The Lord favour us with access to himself and with the fructifying showers of special grace, that we may enjoy and not abuse our liberty, and be made fruitful in Christ to the glory of God the father. Bring thou all thy internal and external trials to the will of God in the promises, as the only rule to lay them to and the only rule to explain them by, and keep thyself in the enjoyment of God's love in Christ Jesus. It is love that fulfils the commandments, and that will influence thy life and walk; all fruits without this root will surely wither—*Let thy heart keep my commandments*, Prov. iii. 1. And it is the love of God in the heart that will keep the soul from falling—*The law of his God is in his heart, none of his steps shall slide*, Psalm xxxviii. 3.

Thus

Thus Reader, if thou art one of the legal stamp, who seekest rest and findest none, I have gone as far as I can, with truth on my side, after thee; and shall have many a secret arrow shot at me for going so far. Howbeit, I have not dethroned the Saviour nor exalted the servant in the master's place; nor have I made void the law, but have set it on a level with the rest of God's word as a rule; nor have I offered any encouragement to hardened sinners, but have established the law in all its force against them. God help you to preach up good works by your life, as the Saviour did: every miracle that he wrought proclaimed who he was, and to shew that he sought not glory of men, he said, *See thou tell no man of it.* But good works will always preach themselves; for the more he charged them, the more they spread it abroad. Let free-grace dwell on your hearts and tongues, and let your lives proclaim the fruits of the Spirit, and do not act like the workmongers, for Christ declares, *They say and do not,* Matt. xxiii. 3. And this appears plain enough in our present Arminian leader, who in public print has called every sound gospel minister "*a child of the devil;*" as the Pharisees, in the Lord's day, *called the master of the house Beelzebub,* Matt. x. 25. So, agreeable to Christ's prediction, our present pope has conferred the same name on *those of his household.* Thus they apply to the family of Christ what their Pharasaical fathers of old applied to the master.

May



May the Father of all mercies and God of all comfort keep us by his mighty power, through faith to salvation, and enable us to give the world an account of the root *in us*, by the fruits produced *by us*! Thus God shall get the glory, and we the blessing. Amen.

THE END.

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